THE

True Briton.

To be continued Weekly, JUNE 3. 1723.

Juſtum & tenacem propoſiti Virum,
Non civium ardor prava jubentium,
Non vultus inſtantis Tyranni
Mente quatit ſolida; HOR.

THERE are ſo many Perſons, of all Stations, who aſſume to themſelves the Title affix'd to the Head of this Paper, that I ſhall deſire the World to ſuſpend their Judgment of my Pretenſions to it, 'till they ſee whether in my Conduct there appears that Candour, Sincerity, and Love of LIBERTY, which are the diſtinguiſhing Characteriſticks of every TRUE BRITON.

The First essential Ingredient necessary to form a PATRIOT, is *Impartiality*: For if a Person shall think himself bound by any other Rules but those of his own Reason and Judgment, or obliged to follow the Dictates of Others, who shall appear the Heads of the Party he is ingaged in, he sinks below the Dignity of a Human Creature, and voluntarily resigns those Guides which Nature has given him to direct him in all Spheres of Life.

This is but too much the Misfortune of the Country we live in; for let either *Whig* or *Tory*, when in Power, grow wanton in the Abuse of it, or endeavour to maintain themselves in the Enjoyment of it, by illegal and unwarrantable Measures; those amongst them, who, by the Influence of their Consciences, shall be prevailed on to oppose such Steps as they judge wicked and dangerous, are stiled by the leading Men of the Party they were engaged in, and consequently reputed by their numerous Train of *Sycophants* and *Followers*, *Deserters of their Friends*, because such honest Men refuse to be, what they esteem, *Betrayers of their Country*.

The Coldness, and sometimes Disdain, which a Man, govern'd thus by the Principles of Honour, generally meets with on such Occasions, from the Friends he has ever acted in Concert with for the former Part of his Life, are Considerations which but too often subdue the best-inclin'd Spirits, and prevail with them to be Passive and Obedient, rather than Active and Resolute. But if such Persons could but once feel the Comfort and Pleasure of having done their Duty, they would meet with a sufficient Reward within Themselves, to over-ballance the *Loss* of their *Friends*, or the Malice of their Enemies.

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Ambition and Avarice are two Vices which are directly oppoſite to the Character of a *True Briton*: For though an Increaſe of Power, or of Riches, may be the proper Reward of Honour and Merit, and the moſt Honeſt Stateſman may, with Juſtice, accept of either: yet, when the Mind is infected with a *Thirſt* after them, all Notions of Truth, Principle and Independency, are loſt in ſuch Minds, and, by growing Slaves to their own Paſſions, they become naturally ſubſervient to Thoſe who can indulge and gratify them.

The many Examples which every Age can furniſh of the Miſchiefs which *Ambitious* and *Avaritious* Men have brought upon the Governments they have lived under, are obvious to all Mankind. In obſcure Perſons, theſe monſtrous Vices frequently lead thoſe that are poſſeſs'd of them into Miſchiefs and Villainy, and are often the Cauſes that have brought mean Offenders under the Hands of the Law. But whenever, for the Curſe of a Government, the Greateſt Stateſmen are endow'd with theſe Springs of Corruption and Knavery, the unfortunate Subjects who live under their Influence, muſt fall Victims to ſatisfy their gluttonous Appetites; and the State they preſide in will be treated by them, as if it were given by Providence into their Hands, to gratify their Cruel and Deſtructive Paſſions.

Theſe Vices, when they are not ſtrong enough to work the Mind to Publick Knavery and Villainy, frequently throw Shackles on the Hearts of Men, who would otherwiſe act Uprightly, and reſtrain them from doing that which is warranted by Juſtice and Honeſty. How many Perſons has this Country produced, in former Times, who, convinced of

the True Intereſt of *Great-Britain*, have avoided and declined to purſue it, for Fear of loſing a little inconſiderable Imployment, no way ſuitable to their Ranks or Fortunes? Can there be a more melancholly Proſpect, than to ſee Men of the greateſt Abilities, Quality and Eſtates, make it their utmoſt Deſire, to be admitted *Tools* to a *Court*, where they ought to *preſide*, and make no other Uſe of the Advantages Heaven has given them, than to ſupport thoſe at the Helm, in their Attempts to deſtroy the State? Neither do theſe miſguided Perſons conſider, That they muſt, of Courſe, be involved in the Common Ruin, and fall the Firſt, becauſe they are the Greateſt, Sacrifices to the *Ambition* and *Avarice* of Evil Miniſters.

Our Age affords no living Inſtance of this Nature; ſuch is the Care, Juſtice and Reputation of our Governours, and the Independency of both Houſes of Parliament.

In Publick Affairs, it is the Duty of every Man to be free from *Perſonal Prejudices*; neither ought we to oppoſe any Step that is taking for the Good of our Country, purely becauſe thoſe that are the Contrivers and Adviſers of it, are obnoxious to us. There are but too many Precedents of this Nature, where Men have caſt the moſt Black Colours on the Wiſeſt of Adminiſtrations, becauſe thoſe that had the Direction of Affairs, were their Enemies in *Private Life*; and this ill Way of Judging may be attended with dangerous Conſequences to the Common-Weal.

INTREPIDITY and FIRM[illegible]ESS, are Two Virtues which every TRUE BRITON muſt be Maſter of, or elſe all the other Talents he is poſeſs'd of, are Uſeleſs and Barren.

A MAN may be Honeſt, Juſt, and Righteous; but if he is Fearful and Timorous, he will ſtagger when theſe great Qualities are moſt needful to be exerted for the Good of his Country, and he ſinks into a *Luke-warm Patriot*. Some Men of Integrity have been prevailed on to remain Quiet and Unactive, to avoid the Reflections caſt upon them by *Vulgar Tongues* and the *Hackney Scribblers* of each Party. We have heard of conſiderable Men, in late Reigns, who have retired into the Country, and left the Power of Government in the Hands of Others, for fear, if they oppoſed the Meaſures then purſuing, they ſhould be branded with the Odious Names of *Jacobites* and *Diſaffected Perſons*. Such Men as theſe, who, though Honeſt in *Theory*, yet fear to be ſo in *Practice*, ſhould conſider, That of all the Duties which Nature firſt required, and Reveal'd Religion has ſince confirm'd, none is more ſtrong or more neceſſary, than that we owe to our Country. Whoever, therefore, when he has form'd a Judgment on any Subject relating to the Government, yet dreads to declare it by his Actions in that Station of Life, where he is naturally call'd upon to do it, becomes, by his Inactivity, a Party to the very Meaſures his Reaſon blames, and his Conſcience condemns.

In *England*, this Puſillanimity is more to be warded againſt, than in moſt other Countries; For, whenever there has appear'd an Ill-deſigning Miniſtry, one of their chief Views has been, to traduce and terrify thoſe who have had the Courage to adhere inviolably to the Liberties of the Subject. This Method has been generally purſued, and the Situation of Affairs here, has always furniſhed the *Tools* of the Government with Means to oblige their

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Maſters, and obey their Commands in this Particular. When the *Tories* have been in Power, thoſe who did not give Supplies, or anſwer their Intentions, were inſtantly call'd *Foes to the Church*, and *Republicans:* And the *Whigs* never fail to ſtile their Antagoniſts, *Foes to the State*, and *Jacobites*. But a Bold and Daring PATRIOT will ſcorn theſe little Slanders, nor ſuffer them to obſtruct his *Loyalty* and *Integrity*. Such a Perſon will weigh his Actions in the Scale of Reaſon and Juſtice; and when once they are agreeable to thoſe Principles, he will purſue his Courſe ſteadily, and, deſpiſing all his Enemies can ſay of his Behaviour, will not ſuffer their Malice to be a Protection to their Wickedneſs. Such a PATRIOT will propoſe no other Proſpect but the Publick Good of the Common-Wealth; and if, in the attaining of that great End, by the Villainy of the Times, he ſhould fall a Martyr to his Country, he will, with Comfort, conſider, That he has anſwer'd the Will of his MAKER, who ſent him into the World to do Good; or die, rather than not oppoſe Evil.

Here might we go back into Hiſtory, and ſee, with what great Luſtre the Names of ſuch Heroes are deliver'd down to Poſterity; and how much more *They* are eſteem'd who *periſh* in a Good Cauſe, than *Thoſe* who *triumph* in a Bad One. But this is unneceſſary at preſent: For our Co-Temporaries, eſpecially the Chief amongſt us, are all Friends to Juſtice; and no Man is injured in his *Liberty* or *Fortune:* Such is the Wiſdom and Integrity of the preſent Miniſters!

It is incumbent on every Perſon who lives in a Common Wealth, to promote the Welfare of it, as much as his Situation of Life will permit him; and, there-

therefore, those who act in a little Sphere, ought to exert their Zeal with as much Sincerity, as those of greater Figure or Power. Such as can have no other Opportunities of publishing their Thoughts, but by communicating of them to the World in Print, wou'd be wanting in their Duty, shou'd they neglect taking that Method of informing their Fellow Subjects of Matters, which perhaps, otherwise might escape their Knowledge, tho' necessary for them to be acquainted with.

The *Liberty of* SPEECH in Parliament is the Greatest Jewel that adorns our Government, and frequently has put a Stop to the Designs of Bad Men, when they were attempting the Subversion of the Constitution. It has, indeed, frequently been dangerous, and often destructive to *Patriots*, who have made the Best Use of it; but yet there have always been, and I hope ever will be, in both Houses, Men of Honour, Honesty and Intrepidity, to imploy the Talents God has endow'd them with, in the Service of their Country; and whom neither Hopes can tempt, or Fear deter from pursuing the Publick Good.

The *Freedom of the* PRESS is another Bulwark of our Liberty; and there needs no greater Argument to prove it, than the frequent Attempts that have been made to destroy it, under Pretence of Restraining of it. Wicked Men must naturally labour to have their Actions conceal'd, or, at least, so published, that every Person should credit the Glosses which they themselves throw upon them; But the Judicious Part of Mankind, will be inform'd of every Circumstance before they peremptorily give an Opinion on any Matter whatsoever. In Civil Cases, no Man's Word ought to be taken in his

his own Cauſe, nor when he attempts to juſtify an Action he is accuſed of; but all Parties muſt be heard before the Court can proceed to give Sentence: And therefore the People of *England* will, in Publick Matters, expect the ſame Uſage before they determine to Blame or Applaud any Action whatſoever, in which they are concern'd.

A Perſon who writes on *Political Subjects* ought to be free from *Partiality*, and every other Vice which may ſway his Sentiments, or induce him to repreſent Matters in Falſe Lights; and, I hope, my Behaviour in the Sequel of this Work, will convince the World, That my Only Intention in publiſhing theſe Sheets, is, to lay Truth open; and, in ſuch a Manner, as becomes one who determines to Live and Dye a TRUE BRITON.

Printed for *T. Payne*, near *Stationers-Hall*, 1723.

THE

True Briton.

To be continued Weekly, JUNE 7. 1723.

Ubi militem donis, populum annonâ, cunctos dulcedine otii pellexit ; insurgere paulatim, munia senatûs, magistratuum, legum in se trahere, nullo adversante ; cum ferocissimi per acies aut proscriptione cecidissent : ceteri nobilium, quanto quis servitio promptior, opibus & honoribus extollerentur : ac novis ex rebus aucti, tuta & præsentia, quàm vetera & periculosa mallent. Tacit. Annal. I. Cap. 2.

WHOSOEVER considers the Constitution of this Government, must esteem it a Blessing to live in a Country where the People must, by their Representatives, consent to the Laws by which they and their Posterity are bound ; and where there is so just a Ballance between the Prerogative of the Crown, and the Liberty of the Subject.

The KING, who has the whole Executive Power lodg'd in him, is, properly, the Guardian and Pro-

tector of the Law. The HOUSE of COMMONS ſpeak the Senſe of the Nation in Parliament; and the LORDS are the Mediators between the Crown and the People. Theſe THREE Powers concurring have an undoubted abſolute Right to enact ſuch Things, from Time to Time, as they ſhall judge neceſſary, for the Defence and Welfare of the Kingdom; and we may juſtly ſay, That we have all the Advantages of *Monarchical Government*, mix'd with the Sweets of *Freedom* and *Liberty*.

It was for the Preſervation of this Excellent Conſtitution, That the REVOLUTION was happily brought about, in the Year 1688: And it was for the Continuance of it to future Ages, that the Wiſdom of the Legiſlature ſettled the Crown in the Proteſtant Line, by ſecuring the Succeſſion of it to His Preſent Majeſty, and His illuſtrious Family.

The open Attempts that have formerly been made ro deſtroy the Liberty of the Subject, and introduce Arbitrary Power, in the Reigns of Princes, where evil Miniſters bore too great a Sway in the Councils, have ever prov'd Fatal to thoſe that contriv'd or promoted them: The Misfortunes of King *Charles the firſt*, and the Abdication of King *James the Second*, are recent Inſtances of the Truth of this Aſſertion.

We enjoy, under the preſent Happy Eſtabliſhment, all the Comforts of a Mild, Juſt, and Wiſe Reign; and whilſt it ſhall pleaſe God to permit his Majeſty, or His Royal Highneſs the Prince of *Wales*, to ſway the Sceptre, every *Briton* muſt think himſelf ſecure of his Religion, Liberty, and Property. But if ſome wicked and artful Man ſhould, in a future Reign, attempt to ſap the Bulwarks of our Liberty, which have ſtood the Shock of many a Storm,

I fear his Counſels might be attended with more certain Ruin to the State, than open Force and Violence.

If once ſuch a Scheme was purſuing, the viſible Method moſt likely to effect it, would be, To introduce Slavery under a Species of Liberty, by making Uſe of Parliamentary Power, and amuſing the People with an Appearance of Law to warrant the moſt Illegal Actions.

This was the Opinion of thoſe great Patrons of our Civil and Religious Rights, who plac'd the late King WILLIAM on the Throne; And Two Clauſes in the *Engliſh Declaration of Right*, do expreſly ſay, *That the Election of Members of Parliament ought to be Free:* And, *That the Freedom of Speech, or Debates and Proceedings in Parliament, ought not to be impeach'd or queſtion'd in any Court or Place out of Parliament.*

The firſt of theſe Clauſes was undoubtedly calculated to prevent the apparent Miſchiefs which muſt attend this Country, if thoſe who ought to be the Repreſentatives of the People, ſhould be return'd to *Parliament* without being duly choſen, or owe their Election to ſuch Miniſters who ſhould ſupport theſe unjuſt Proceedings.

If ever Sheriffs are nam'd by the Crown on Purpoſe to be ſerviceable in this Particular: If ever Money is iſſued out by the Treaſury to certain Perſons, for defraying the Expences of Elections; and ſuch Men ſucceed in their Bribery; Can a Houſe of Commons thus conſtituted, be ſaid to ſpeak the Senſe of the Nation? Or will they not, rather, be proper Tools to work the Deſtruction of it?

The Second Clauſe I have mention'd, relates to the Freedom of Debates; and if an evil Miniſter

ſhould ever, by Penſions and Places, corrupt the Minds of the Members, and intimidate them with the Loſs of their Imployments, if they inclin'd to oppoſe his Will in any one Inſtance, ſuch a Perſon may be properly ſaid, to impeach and queſtion the Freedom of Speech or Debates in Parliament in a Place out of Parliament.

This Manner of Inſlaving us, cannot be effected in our Time, There being ſo Glorious a Spirit in both Houſes for the Support of our preſent happy Eſtabliſhment: But it will be undoubted Ruin to all that is dear to us, whenever we ſee the Authority of a corrupt Parliament imploy'd to bring us under thoſe Misfortunes which we have hitherto ſav'd our ſelves from, at the Expence of ſo much Blood and Treaſure.

The People will acquieſce under ſuch Grievances, becauſe the Forms of Government will be kept up, and whatever is aſſented to by Lords and Commons, will have the Appearance, as well as Force of Law; though both thoſe Bodies ſhould be as Servile and as Inconſiderable as the Senate and Aſſemblies of the People of *Rome* were, under the *Roman* Emperors.

The Eſcape which this Kingdom has lately had from the Unnatural Conſpiracy, has, I hope, ſufficiently ſecured our Happineſs; and the Harmony which appear'd through all Parts of the Kingdom for the Support of our preſent Government, at that Important Juncture, give our Enemies no Room to expect better Succeſs in any future Attempts.

His Majeſty, at the Opening of the laſt Seſſions, acquaints His Parliament with the Nature and Danger of the Plot. Both Houſes, in the

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moſt Dutiful Manner, aſſure Him of their unalterable Zeal for His Government; and, as the Firſt Proof of it, They ſuſpend, for the Space of One Year, thoſe Laws of Liberty, which are the Greateſt Security the *Britiſh* Subjects can boaſt of.

This Action of the Legiſlature was undoubtedly a ſingular Inſtance of the great Confidence the Parliament repoſed in the King: And whether the Danger of the Plot did require ſuch an Extraordinary Step to be taken, is referr'd to thoſe who have read the *Reports* of both Houſes.

The Conſequences of the Inquiry which was afterwards ſet on Foot, are, The Execution of Mr. *Layer*; the Baniſhment of the Biſhop of *Rocheſter*; and the Impriſonment for Life of *Plunket* and *Kelly*. Theſe Three laſt Perſons received their Sentences by the Legiſlative Authority; and the Power of Parliament interpoſed to ſupply the Defect of Legal Evidence.

It is certain, Parliaments are not ty'd down to purſue the ſtrict Forms of *Weſtminſter-Hall*. But when they preſcribed the Rules of Evidence which are obſerved in thoſe Inferior Courts, they thought them warranted by Juſtice and Reaſon, and eſteemed them the moſt proper and natural Methods to clear the Innocent, or convict the Guilty. When therefore they proceed in a different or oppoſite Manner, it muſt be imply'd, That they no longer think their former Maxims of Law convenient or neceſſary.

In the Caſe of Sir *John Fenwick*, though the Single Point then required, was, To make the Depoſition of *Goodman*, which he had made, upon Oath, before the Grand Jury, ſupply the Defect of his *vi-*

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viva voce Evidence, when it appeared he was induſtriouſly ſpirited away by the Priſoner; yet it was looked on as dangerous to the State, even in that Particular, to vary from the Rules of Law. Great Debates enſu'd in both Houſes; and, after a very long and formal Hearing, the Bill was paſſed by a ſmall Majority, in the Houſe of Peers: The Houſe was called over twice each Day, and every Abſent Lord was Cenſured and Fin'd. Such was the Opinion then entertained of the Great Conſequences that might attend a Bill of that Nature, if ever we ſhould ſee that Method of Proceeding eſtabliſhed by ſuch a Precedent.

The Bills of *Pains and Penalties* againſt the Perſons above-mentioned, are drawn in a different Manner than the Attainder of Sir *John Fenwick*: For, in his Caſe, the particular Circumſtance of *Goodman*'s Withdrawing, is mentioned in the Preamble, to ſhew in what Point the Aſſiſtance of Parliament was required. But in theſe Bills, the Preambles contain General Aſſertions, without mentioning the different Sorts of Evidence, which the Legiſlature muſt admit of, before they could judge the Priſoners Guilty.

The Charges in the Preambles of theſe Bills, are for High-Treaſon; but the Puniſhments fall ſhort of what Perſons Guilty of that Crime deſerve, and are to undergo, according to the Laws of the Realm. So that they, in Two Reſpects, are contrary to the Practice of the Courts of *Weſtminſter-Hall*; both as to the Evidence for the Proving the Crime, and the Sentence which is pronounced upon a Conviction.

It is the Greateſt Pleaſure which any *Engliſhman* can enjoy to ſee, That the Methods purſued by the Par-

Parliament, the granting an Augmentation of the Troops, have ſo far eſtabliſhed Peace amongſt us, and plac'd this Kingdom on ſo ſecure a Foot, that His Majeſty can, with Safety, venture to viſit His *German* Dominions: And that even *Great Offenders* are to enjoy the Fruits of His Majeſty's Mercy.

In a Late Reign, it was eſteemed a very great Crime in the Miniſtry then, to ſuffer Sir *Patrick Lawleſs*, though in the Service of *Spain*, to reſide here; and a very *Great* and *Judicious Stateſman*, in a Debate on that Subject, when he had complained of it to the Houſe of Commons, and traced this Gentleman through many Inſtances, in which he had endeavoured to ſupport the Cauſe of the *Pretender*, ſeem'd to think it extraordinary to find him, after that, in the Queen's Cloſet.

The Power of the Crown may certainly pardon Criminals. I ſhall not trouble my Readers any more on this Head; but only repeat another Clauſe of the Declaration of Right, which ſays, *That the pretended Power of Suſpending of Laws, or the Execution of Laws, by Regal Authority, without Conſent of Parliament, is Illegal.*

The Power of Pardoning is expreſly taken away from the King, in the Caſe of the Biſhop of *Rocheſter*. And what a Misfortune it is to that Prelate to be debarred from receiving the Effects of His Majeſty's Merciful Diſpoſition, is now viſibly apparent; ſince Others, who have been more deeply ingaged in wicked Meaſures, than the Biſhop is even pretended to have been, and who have juſtified the Sentence of the Law, by their Behaviour after they fled from their Coountry, are taſting the Sweets of the Royal Clemency.

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The King can, by his Prerogative, discharge even *Plunket*, who appears concerned in the blackest Part of the Plot, from that Imprisonment which is the Punishment of his Crime. But he cannot, without the Consent of Parliament, permit the Bishop of *Rochester* to return Home, and end the Remnant of a declining Life in the Country where he was born and educated.

The Justice of these Proceedings by Bills of this Nature, and the Rigor of the Penalties inflicted by them, are only to be supported by the *Strength of the Evidence* that induced the Legislature to enact Persons Guilty in this extraordinary Manner.

Printed for *T. Payne*, near *Stationers-Hall*, 1723.

NUMB. III.

THE True Briton.

To be continued Weekly. JUNE 10. 1723.

Accipe nunc Danaum inſidias —— VIRG.

THE good and juſt Laws which have been made ſince his Majeſty's Acceſſion to the Throne, for the Preſervation of our Religion and Liberties, juſtly claim the grateful Thanks of every *true Briton.*

The diſaffected Part of the Kingdom have malicioufly endeavoured to fill the Minds of the People with Fears and Jealouſies, that ſome of the Steps taken by the Legiſlature, might tend to weaken the Foundation of our Government; but the Arguments urged in Vindication of moſt of theſe new-made Laws. *viz.* The *Neceſſity of Affairs*, and the *publick Danger*, have certainly their proper Effect to ſtop ſuch idle Rumours. His Majeſty, and his Family, came hither to defend and protect our Religious and Civil Rights,

and have inviolably purſued that great End with Steadineſs and Reſolution.

The firſt Care of the Miniſtry, at the Beginning of the preſent Reign, was, To puniſh thoſe who had prevailed on her late Majeſty to frown upon the *Whigs*, and remove them from the Imployments which they enjoyed under her; but Severity ſoon diſappeared, and this Government ſo far approved of the Choice then made by the Queen, that the noble Lord who was her Chancellor, is now one of the Regents; and he, who was Secretary of State is pardoned, though under an Attainder, and is returning Home to exerciſe his great Talents, for the Support and Defence of the preſent Adminiſtration.

'Tis certain, That the *Mercy* and *Clemency* of our great Men have been the only Motives that have induced them to ſhow theſe Marks of Favour and Tenderneſs to their *Predeceſſors*. Neither can it be ſuggeſted, That this laſt charitable Step is taken to remove the Precedent of a Prime Miniſter's being attainted, for giving ſuch Council as the Nation, by their Repreſentatives, judges deſtructive to the publick Welfare.

The *Septennial Act* is freſh in every Man's Memory. *Frequent Parliaments* were ever lookt upon as the greateſt Defence of the Liberty of the Subject; and the *Triennial Law* was eſteemed one of the moſt eſſential Advantages gained by the *Revolution*. But the *Neceſſity of Affairs* forced the laſt Parliament in their Second Seſſions, to continue themſelves and eſtabliſh a Precedent which may hereafter point out to ſome future Miniſtry, a Method of keeping together a Houſe of Commons compoſed of their Creatures and Penſioners, till they ſhall have deſtroyed and overturned the Conſtitution. The Danger apprehended from the Pretender and his Adherents, forced the Legiſlature into this Meaſure, however it might be repreſented by our Enemies as unjuſtifiable for a Set of Men, intruſted by the Kingdom for *Three Years only*, to prolong their Truſt *Four Years*, without the Conſent of their Principals.

The *Riot Act* is an eſſential Security to this Government, and was made neceſſary to defend us from the Attempts of our Enemies. By this Law, if a Number of Perſons exceeding Twelve, ſhall be aſſembled together, any Juſtice of the Peace is authorized to read a Proclamation; and, in caſe they ſhould not diſperſe within Two Hours, they

they are all guilty of Felony, without Benefit of the Clergy. The Execution of this Law is veſted in the Magiſtrates, who are appointed by the Crown, and may be if abuſed, attended with great Inconveniencies. There is one Inſtance, which at preſent occurs to me, wherein this Act has done ſingular Service to the Publick. In the late Times of Confuſion, occaſioned by the Fall of *South-Sea Stock*, ſeveral of the *Annuitants* were aſſembled in a publick Hall of the City, to conſider of the beſt Meaſures they cou'd purſue to relieve themſelves and Families from apparent Ruin, and a Sheriff of *London* came into the Midſt of them, to read the Proclamation, and to diſperſe theſe unfortunate Perſons. The late King *James*, when in *Ireland*, made an Order of the like Nature, to prevent the Meeting of Proteſtants: And had ſuch a Law been in Force in *England* before the Year 1688, it would have made the *Revolution* more difficult than the Providence of God permitted it to be.

STANDING ARMIES have ever frightned all the Friends of Liberty, and it is illegal to keep an extraordinary Number of Men on Foot in Time of Peace, without the Conſent of Parliament. After the Treaty of *Ryſwick*, his late Majeſty King WILLIAM was forced to Caſhier his Troops, though in Time of Danger. And this was done when *Lewis* the XIV was living, who had the Power as well as Inclination to diſtreſs us. Queen ANNE, to the Glory of her Adminiſtration, as ſoon as ſhe had concluded the Peace of *Utrecht*, removed all the Jealouſies which her Subjects might have entertained, had ſhe kept her Army together; and without expecting the Remonſtrances of the Parliament, voluntarily disbanded it.

At preſent, the Conſpiracies that have been formed by our inteſtine Enemies, have induced the Legiſlature to permit a Body of Troops to be maintain'd; which, was there an Inclination in the Miniſters to commit Acts of Violence and Oppreſſion, would be able to ſupport and defend them againſt all Attempts that might be made to bring them to Juſtice. The Manner in which they are ſubjected to Martial Law, gives great Power to the commanding Officers, who are Maſters of the Lives of every common Soldier, and is more than appears neceſſary to give ſuch Officers proper Authority over their reſpective Corps. That ſuch a Number of Subjects ſhould not have the Benefit of

being tried by their Peers, ſounds harſhly to a *Britiſh* Ear.

The Troops which we now have, are neceſſary for our Security; and we ought to thank both Houſes for their chearful and zealous Manner of eſtabliſhing of them. But if hereafter it ſhould be endeavoured, by any wicked Adminiſtration, to overturn the Government, they never would want a ſtanding Force to ſupport them in their Attempts, if they once could bribe a Majority in the Parliament. And an Army thus legally kept on Foot, in the Hands of ſuch evil Counſellors, would not be leſs dangerous to the Conſtitution, becauſe it was eſtabliſhed by the Legiſlature: The People would acquieſce, and think themſelves ſafe, when they ſhould be told, the Commons had aſſented to it; and little would they imagine, That a Miniſtry, at the Head of a Majority in both Houſes, could never act illegally, becauſe they would make every Thing Law that their Ambition or Avarice ſhould prompt them to.

Our Factions *Within*, are the only Reaſons for the Maintaining the preſent Army: For our Affairs *Abroad* are in ſo flouriſhing a Condition, that a General Peace wants nothing but the Forms of a Congreſs; and the Princes and States in Alliance with us have given the greateſt Proofs of their ſincere Wiſhes for our Proſperity, by diſcovering to his Majeſty the helliſh and dangerous Plot that has lately been ſo happily and ſo artfully prevented.

THE frequent Suſpenſion of the *Habeas Corpus Act*, has been abſolutely neceſſary from Time to Time, to enable his Majeſty to ſecure ſuch Perſons as he ſhould ſuſpect were carrying on Conſpiracies againſt his Royal Family, and conſequently, againſt the Welfare of the Kingdom.

The Manner in which the Time of Suſpenſion has been encreaſed by Degrees, is to be juſtified by the Nature and Danger of the ſeveral Plots; and at preſent the Subjects are to be debarred for a Twelvemonth of the Benefit of that excellent Law, becauſe of the unnatural and wicked Scheme formed by *Layer*, *Nayno*, and his Accomplices.

This Power veſted in the Crown for the publick Security, may, if unjuſtly executed, prove the Ruin of many faithful and honeſt *Britons*; But there is not one Inſtance in which the preſent Miniſters have exerted it to any other Purpoſe but that for which it was intended.

The Lords and other Gentlemen who were in the *Tower*, are admitted to Bail, after a long Confinement; and it is

not

not to be doubted, but that when this was done, the Clauſe of the Declaration of Right, met with the greateſt Regard, which ſays, *That exceſſive Bail ought not to be required; nor exceſſive Fines impoſed; nor cruel and unuſual Puniſhments inflicted.*

If hereafter, a corrupt and wicked Adminiſtration ſhould intend the Subverſion of the State, and find it neceſſary to remove all thoſe Patriots, who appeared the moſt zealous Aſſertors of Liberty, the manner in which they would endeavour to work the Deſtruction of ſuch *True Britons*, would be, I fear, rendred moſt eaſy and practicable, if they could, by forming of a *Sham-Plot* perſwade the Legiſlature, it was neceſſary to entruſt them with ſuch an unlimited Power.

A Parliament willing to be ſubſervient to a Court, would not require Proofs to be made of a Conſpiracy; but, on the ſingle Word of the Miniſters, would chearfully do all that ſhould be asked of them; and it would certainly be in the Power of ſuch a Parliament, *To offer up the Laws, Rights, and Libierties, of the whole Nation, to the King, to be diſpoſed of by him arbitrarily, and at his Pleaſure, and expreſly contrary to Laws enacted for the Security of the Subjects.* When once they had ſtrengthned their Hands with ſuch a Law, then they would apprehend thoſe who were the moſt obnoxious to them, and confine them in the moſt barbarous Manner, without ſhewing the leaſt Regard to Decency or Humanity.

In order to procure Evidence to convict ſuch unfortunate Men of Treaſon, they would have Recourſe to *Bribery*, which will always be the great Engine of Tyranny. Proper Tools would be ſet to work to find out Men of convenient Principles, for the attaining this wicked End, which would be ſtiled, *doing of Juſtice to an injured Nation*: And if any ſuch cruel Inſtruments of Deſpotick Power ſhould in the leaſt relent, or decline ſwearing away the Lives of innocent Perſons, they themſelves would be expoſed to the greateſt Hazard. It would be dangerous for ſuch Men to live, who could relate the Particulars of ſo black a Tranſaction; and there never would be wanting Means effectually to ſtop their Mouths.

If ſuch an unhappy Wretch ſhould interrupt the Scheme laid for Deſtruction and Murder, all thoſe whom he poſſibly could relate his Misfortunes to, would be detained in the ſtricteſt Cuſtody, and almoſt ſtarved to Death, by *feeding on the Offals of a Meſſenger's Table.* Hopes would be given to induce them

them, and Fears would be inſinuated to frighten them into the Meaſures of ſuch an Adminiſtration, or, if that ſhould fail, into Silence. But if they remained determined to declare the Truth, they would be repreſented as if they were Partners in the *invented Plot*, though there ſhould not appear the leaſt Colour of a Suſpicion againſt them. They would be kept cloſe Priſoners, and even Pen, Ink, and Paper denied them, that they might not communicate their Miſeries and Innocence to the World. If any amongſt them ſhould be thought moſt capable of making what would be called a *farther Diſcovery*, he would be loaded with Irons, and by that Means, they would endeavour to rack him, until he ſhould ſpeak a Language agreeable to their Inclination. If they ſhould have any greater Power over the Life of a Man, than what is before mentioned, all that would be exerted in the moſt violent and remarkable Manner, to oblige him to declare Things he never knew, and ſwear againſt Perſons he ſcarce ever ſaw. Thus might the greateſt and beſt Men in the Kingdom (if ever we ſhould ſee ſuch a Government) fall Victims to their Country by the Proſcription of a cruel and mercileſs *Triumvirate*. But this is a Proſpect as diſtant as it is horrid, and our preſent Miniſters exert their Juſtice for the Good of their Country, and render it more amiable, by tempering of it with Mercy.

The fatal Inſtances *England* can produce of the Barbarity of former Reigns, muſt certainly ſhew clearly the great Bleſſings we enjoy under his preſent Majeſty and his Wiſe Adminiſtration. The Caſes of *Ruſſel* and *Sidney* are freſh in every Man's Memory; and the latter was convicted on Similitude of Hands: Such was the Violence of the Times againſt him. His Attainder was afterwards reverſed, and one of the Cauſes aſſigned for the obliterating of it, is, The Nature of the Evidence on which he was condemned.

Our Country is famous for having maintain'd their Liberties, whilſt moſt of our Neighbours were loſing of theirs; and the Reaſon that has given us this great Advantge over the reſt of *Europe*, is, That the Limits impos'd on the Crown, were inviolably maintain'd and Defended by Authority of Parliament: And we may be ſecure of tranſmitting theſe Bleſſings to future Ages, whilſt there ſhall remain the ſame Steadineſs and Reſolution in thoſe who are the proper Guardians of our Religion and Laws.

The Execution of the Regal Authority, in the Abſence of his Majeſty, is lodged in our Fellow-Subjects; and tho' his Majeſty might ſafely be intruſted with all kind of Power, yet it would frighten the Minds of People, to ſee it devolved into other Hands. But the Honeſty and Integrity of thoſe who are nominated for this great Truſt, diſſipate all Apprehenſions of the Abuſe of it.

The *Act of Limitations* has been thought eſſential for the Security of the Subject; but the Neceſſity of Affairs obliged the Parliament to permit His Majeſty to viſit his *German* Dominions, whenever he ſhould ſee Occaſion; which was done by repealing a Clauſe in that glorious Law. This Step was highly reaſonable, and the People will not have Reaſon to repent this Conceſſion; for the King will never leave this Kingdom, but when his going into *Germany* will contribute to the Benefit and Advantage of *Great Britain*, by ſettling the Affairs of the *North*, where his Royal Preſence muſt bear the greateſt Sway.

The *South-Sea* Tranſaction, which was alſo thought neceſſary to diſcharge Part of the Publick Debt; and the Means ſince taken to reſtore the publick Credit, are Subjects, which, in ſome future Papers, I ſhall give my Thoughts upon.

I have gone through moſt of theſe new Laws, which have been made ſince his Majeſty's Acceſſion to the Throne, and hope every *Briton* will agree with me in my Sentiments of the Laws themſelves; of thoſe who contriv'd them; and of thoſe who gave their Votes for the paſſing of them in either Houſe of Parliament.

Printed for *T. Payne*, near *Stationers-Hall*, 1723.

NUMB. IV.

THE

True Briton.

To be continued Weekly, JUNE 14. 1723.

Trojanas ut opes, & lamentabile regnum
Eruerint Danai :—— VIRG.

THE Situation of our Affairs Abroad, muſt of Neceſſity require our Conſideration, when we reflect on the great Increaſe of our national Debt ſince His Majeſty's Acceſſion to the Throne.

Happy had it been for this Kingdom, if we had followed the Example of our neighbouring Nations, and made Uſe of the Opportunities which Peace and Tranquillity have given us, to diſcharge our ſelves of a Burthen which grows every Year more heavy, and muſt at length inevitably overwhelm us.

GREAT BRITAIN will always labour under this great Misfortune, unleſs it once could be effected, that the Expences of each Year ſhould not exceed the Money given by Parliament for the Service of ſuch Year; for tho' in Order to pleaſe the Country, and flatter the Populace, our Taxes may be decreaſed, yet it frequently happens, that

when, the Year following, the Deficiencies of the Funds are to be made good, the Kingdom will find, That if they imagine the publick Expences are leſſen'd proportionably to the Taxes, they are groſly miſled and deceived. We may often expend Three Shillings in the Pound, when only Two are levied; but then an After-Reckoning comes, and the whole muſt be paid with Intereſt.

The Two *viſible* Points that have contributed to this great Increaſe of our Debts, are, The *Mediterranean* and *Baltick* Squadrons; and if our Fleets have carried Terror to thoſe different Parts of the World, yet I may ſay, Our Honour and Glory have coſt us dear.

The Union between *France* and *Spain*, was eſteemed dangerous and fatal to the Liberties of *Europe*. The War that was happily ended by the Treaty of *Utrecht*, was undertaken to prevent the Miſchiefs that might enſue, if a Prince of the Houſe of *Bourbon* was to ſway the *Spaniſh* Sceptre. Soon after the Death of *Lewis* XIV. the Intereſt of the Regent, and King *Philip* began to claſh; and we had a Proſpect of ſeeing thoſe Two great Powers ſo effectually diſunited, that they would have been ingaged in a bloody and fatal War, whilſt we might have been thinking of repairing the Loſſes we had ſuſtain'd in the late Queen's Time, by maintaining ſuch great Fleets and Armies, whilſt other States in Alliance with us, prov'd defective in the *Quota's*, which, by Treaties they were oblig'd to furniſh.

France and *England* are as natural Enemies, as *Old Rome* and *Carthage* were, and the Power of the former can never be increas'd with Safety to the latter; and though particular Perſons in both Kingdoms may believe their private Intereſt the ſame, yet the Publick Views of the two Nations muſt be different.

However, when it was thought for the Benefit of *Great Britain* to take a Part in this Diſpute, we judged it moſt neceſſary for us to join with *France*, and thus to aſſiſt the ſtrongeſt Side againſt the weakeſt; which was the only Way of forcing *Spain* to become ſubſervient to the Regent's Pleaſure.

We did not conſider the Benefit of our Trade, when we proclaimed War with the *Spaniards*; for it is undeniable, That we might have received great Advantages in it from them

them; whereas by this Rupture, a fatal Blow was given to the *Levant* and *South Sea* Trade.

The King of *Spain* was induc'd to harbour the *Pretender* and his Adherents, which we might expect would be the Return he would make us, for entring into the Measures of the Regent and the Emperor; but no Person can believe, that he would not have abandon'd the *Jacobite* Interest to purchase even our Neutrality on that Occasion.

When the War was ended, which put the Publick to so great an Expence, and ruin'd several of our Merchants who were concern'd in those Branches of Trade which were then interrupted; the only Advantages we obtain'd, were *Sicily* for the Emperor, a Re-establishment of our Commerce on the same Foot it was before the Rupture, and the *Pretender*'s being remov'd from *Spain*: And these were the Benefits we reaped from our Sea Triumphs near *Sicily*, and our Land Conquests at *Vigo*.

The Emperor's Gratitude to us for this and former Favours, is remarkable; for he refused to deliver up the great Offender Mr. *Knight*, to that very Parliament by whose chearful Assistance his Majesty was enabled to present him with *Sicily*; and the *East India* Company at *Ostend*, form'd by his Letters Patents, will inevitably ruin our Commerce to those Parts. Nay, to carry on this last Project, he invites and encourages the Subjects of *Great Britain* to withdraw from their Country, and makes the Ships sent under his Colours and Protection into the *East*, Receptacles for the Offenders which have escaped from the Justice of our Laws.

One great Reason insisted upon to justify the ingaging in this War, was, The Danger there was of permitting *Spain* to be Master of *Sicily* and *Naples*; but whosoever will consider the great Power of the Emperor, will soon see, that *Spain*, tho' supported by these Additions of Strength, could never be able to engage with his Imperial Majesty or *France*; and the particular Advantage which *Great Britain* was said to receive by the Destruction of the *Spanish* Fleet, was frustrated, when, on the Peace, all the Ships which we had taken from them, were restor'd; so that their Naval Power is still as considerable as ever.

One Circumstance in the Affairs of *Europe* at that Time, must convince every impartial Person, that the Attempts of

the *Spaniards* were not very formidable; ſince the *Dutch*, who, of all other States in *Europe*, ought to be moſt jealous of his Catholick Majeſty's Increaſe of Dominion, thought proper to remain neuter at that important Juncture, and refuſed to engage in a War where they eſteem'd themſelves unconcern'd.

Immediately after the Peace, which ſtill wants the Forms of a Congreſs to make it general, the Crowns of *France* and *Spain* became ſo thoroughly united by the Inter-Marriages which ſoon enſued that what we apprehended is now come to paſs; and as their reſpective Intereſts muſt be ever the ſame, they are as formidable as if they were governed by one and the ſame King.

The many Squadrons ſent to the *Baltick*, have alſo conſiderably increaſed the National Debt; and there does not as yet appear, that *Great-Britain* is to receive any Benefit from the ſending our Fleets into that Part of the World.

Our firſt interpoſing in the Northern Affairs, was to aſſiſt *Denmark* againſt the late King of *Sweden*; and we had paid too dear for entring into theſe Meaſures, had not the Providence of God terminated the Life of that Great and Unfortunate Prince.

The Pretence taken for involving this Kingdom into ſo great an Expence, and where there did not appear any viſible Advantage which was to accrue to us from it, was, The detaining ſome of our Merchant-Ships in the Ports of *Sweden*: But, upon Inquiry, it will be found, that no Veſſel was ſtopt, but what was carrying Ammunition or Proviſions to thoſe Countries with which *Sweden* was then in actual War; and this is no more than what is warranted by the Laws of Nations, and what was done by us to the *Swedes* themſelves, during the War with *France*.

We ſoon chang'd our Manner of Acting, and became Allies to the very Kingdom which we had before diſtreſs'd. By this we provok'd the Czar; and hazarded the Loſs of our *Ruſſia* Trade, which muſt be allow'd to be an advantagious Branch of our Commerce.

There was no apparent Reaſon for theſe different Motions: But ſuch was the Gratitude of the Princes for whoſe ſake they were made, that the King of *Denmark*, in Return for the Fleet ſent to his Aſſiſtance, gave his Majeſty, as Elector of *Hanover*, Poſſeſſion of the Countries of *Bremen*

men and *Verden*; and the preſent King of *Sweden* has ſince beſtowed upon His Majeſty the Legal Right to thoſe Dominions.

It is a vile and falſe Inſinuation, that the Diſaffected Party amongſt us would make, that the obtaining and ſecuring thoſe Additions to the Electorate of *Hanover*, have been the ſecret Springs that have govern'd and directed our Behaviour in all Foreign Affairs. Theſe Perſons would endeavour to perſwade us, That even the Court which we pay the Emperor, is to induce him to grant the Inveſtiture of them; and that ſome Scruples on that Head have retarded the Forms of a Congreſs at *Cambray*. But this cannot be true; for one expreſs Clauſe in the Act of Limitations, forbids our being engag'd in any War on Account of His Majeſty's *German* Dominions.

The Conſequence of the King's being Maſter of thoſe Countries, muſt be agreeable to every Loyal Subject; ſince in Caſe of any inteſtine Commotion, the *Hanover* Troops may, in few Hours, be tranſported hither from the Port of *Harbourg*, which is conveniently ſituated for that Purpoſe.

The melancholy Situation of our Publick Credit has been, in great Meaſure, owing to the Increaſe of our Debt; and all thoſe who are concern'd in the Funds, muſt be uneaſy when they ſee ſuch new Loads brought upon us, which will not eaſily be diſcharg'd.

Miniſters generally act in this Particular, as if their only Buſineſs was to contract Debts, and raiſe Money, and then leave to their Succeſſors the Care of exonerating the Publick from ſuch Incumbrances.

We have had large Demands upon us on Account of the Civil-Liſt which our Parliament chearfully and readily comply'd with. What has occaſion'd the Exceedings on that Head, has been the great Penſions granted to Perſons of different Nations.

Did we not live in an Age where Virtue and Honeſty flouriſh in the ſtrongeſt Manner, it might be inſinuated, That when a Houſe of Commons grants Money with too much Alacrity and Chearfulneſs, they give as a Body, what the particular Perſons that form the Majority expect to receive a Share of; and thus are brib'd by the Publick Money, to enter into Meaſures which muſt tend to the Deſtruction of the State.

But

But this cannot be our Caſe; for there appears ſo much Integrity amongſt the Commons, that they ſeem to have nothing at Heart, but the ſupporting the preſent Government with a becoming Zeal, and repoſing a juſt Confidence in thoſe who are intruſted with the Management of the Affairs of State. There cannot be a greater Proof of this laſt good Diſpoſition in which they have been ſince their firſt Meeting, than their voting the Biſhop of *Rochester* a principal Agent in the late Conſpiracy, and conſequently Guilty, before they had heard him, or given him the Liberty of making his Defence. This they did upon the Report of their *Secret Committee*, who were Members of the Privy Council, and no others.

The Commons met with a ſuitable Return from the Miniſtry; for when they had ſent up the Bill againſt that Reverend Prelate to the Houſe of Peers, a Great Perſon, who is at the Helm, did condeſcend to juſtify their Proceedings, by appearing an Evidence at the Bar, and giving his Teſtimony in a Cauſe he had been ingag'd in as a Proſecutor, and Voted in as a Judge. There were indeed ſome Points of Evidence given in that Tryal, which might make an Explanation neceſſary from that Great Honourable Perſon; but it was not out of any private Reaſons that He was induc'd to appear there; but out of that Regard for Truth and Juſtice, which has ſo remarkably ſhin'd through the whole Courſe of his Life. I doubt not, but that the Circumſtances of his Behaviour will be related ſoon to the World, to ſhew his great Integrity and Impartiality; and, I hope, ſome Pen may be found to tranſmit it to Poſterity in its proper and juſt Colours.

But to return from this Digreſſion, it is now to be hop'd, that, at length, our Finances will be put in a better Condition than ever; and what muſt give us the greateſt Reaſon to imagine, that the utmoſt Care will now be taken not to add any further Incumbrances to thoſe already contracted, is, the Honeſty and Fidelity of Thoſe who are intruſted with the Diſtribution of the Publick Revenues.

We may always be certain, that we ſhall have Juſtice done us, in all Circumſtances, when we ſee Men in Power who act without the leaſt Proſpect of private Intereſt, and who refuſe Riches and Honours when they have the Means of obtaining both.

That Miniſter is a Bleſſing to the Country where he preſides, who acts with Impartiality and Honour in the Station where the Favour of the Crown has plac'd him; and, when it ſhall pleaſe Almighty GOD to take him from this World, leaves no accumu-

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lated Fortune behind him, which may remain a Monument of the Publick Robberies he muſt have committed to gain ſuch immenſe Treaſure, during the Time of his Adminiſtration. Of this Great Quality, the Earls of *Godolphin* and *Stanhope* are recent Examples, who both were at the Head of the Treaſury, and yet ſcarce dy'd out of Debt.

A Kingdom muſt not expect any Relief from their Burthens, whenever they ſee thoſe who are to give it, heaping all the Riches together, which defrauding the Publick and cheating their Maſter, can enable them to do: The more Money comes into their Hands, the more they ſhall be able to put in their private Purſes, and the ſingle Care of advancing their own Intereſt, will make them endeavour the Deſtruction of the State. The getting an immenſe Eſtate in a little Time, without any viſible Manner in which it was gain'd, was one of the Articles of Impeachment againſt the Earl of *Clarendon*; and if ever convincing Evidence is to ſupply the Place of Law, it muſt be, when Pains and Penalties are to be inflicted on a Perſon concerned in the Publick Revenues, whoſe great and ſudden Wealth is an undoubted and ſufficient Proof of his Crimes.

Printed for *T. Payne*, near *Stationers-Hall*, 1723.

NUMB. V.

THE

True Briton.

To be continued Weekly, JUNE 17. 1723.

Tutius eſt fictis igitur contendere verbis. Ovid.

THE firſt Bill of Pains and Penalties, which was the Effect of the Zeal that appeared in both Houſes of Parliament, for the Welfare of their Country, was that which impriſons *John Plunket* for Life, and takes away from him his Goods and Chattels.

Tho the Interpoſition of the Legiſlature may be neceſſary in extraordinary Caſes, and where the Perſon accus'd is of ſuch Conſequence, that it may be dangerous to ſuffer him to live amongſt us, when it is apparent his Power might enable him, and his Inclination muſt lead him to effect the Deſtruction of our Government; yet I would obſerve, That all the Security we have

gained by introducing ſuch an extraordinary Method of Proceeding by Bill, is, That we now may remain free from thoſe Fears which we naturally muſt have had, if *Plunket* had kept his Liberty or Eſtate.

This Man's Behaviour during the Courſe of his Tryal, betrays him to be a Perſon of mean Capacity, and more fit to be ſent to a Mad-houſe, than confin'd as a formidable Enemy to the Common-wealth.

One Reaſon which is given to convince the World of his Credit with the *Jacobite Party*, is, The Correſpondence which appears in the *Appendix* to the *Report* of the Commons, to have been between him and the Duke of *Berwick*: But, whoever will conſider the Subſtance of thoſe Papers, muſt remark, That the Contents of the Letters from the Duke, only mention the Receipt of Intelligence which this *Plunket* had ſent him. Every Body muſt know, That the Court of *Saint Germains* would be glad of employing any buſy, meddling News-Monger, to tranſmit to them Accounts of what was tranſacting in *England*; but there is nothing can induce any reaſonable Perſon to believe, he was made uſe of to any other Purpoſe, or intruſted with the tranſacting of Treaſon.

The Part which he is pretended to have acted in the late Conſpiracy, ſeems very extraordinary, and the abſurd Inſinuations made by him, in many Inſtances, muſt convince every im-

impartial Body, that he poſſibly could not be privy to any real Plot, or he never would have ſuggeſted Perſons to be well-affected to the Pretender's Intereſt, who are ty'd by the Principles of Gratitude, Juſtice, and Loyalty, to the King, and the Support of his Adminiſtration.

In the foul Draught of a Letter found amongſt *Layer*'s Papers, which is mark'd *B.* 22. in the *Appendix*, and was prov'd to be *Plunket*'s Hand, by the poſitive Oath of a Witneſs who us'd frequently to copy for him, he has the Impudence to affirm, That he had Four Letters from *Andiron*, which is the Cant-name made uſe of to denote Count *Bothmer*; and that thoſe Letters were ſent to Mr. *Joſeph*, which is the Title he frequently gives the Pretender.

He ſays, Theſe Letters will improve to the Pretender's Advantage; and that if the Schemes laid down in them were purſued, His Majeſty might in a ſhort Time be dethron'd.

It is morally impoſſible to ſuppoſe, that a Perſon of Count *Bothmer*'s Integrity and Honour, ſhould be ſo deluded, as to enter into a Conſpiracy againſt the Beſt of Princes: And tho no one doubts the Loyalty and Gratitude of that Miniſter, yet it muſt be confeſs'd, that a Publick Juſtification, at ſo critical a Juncture, would have tended very much to the Credit of the Count, and the Pleaſure of the

King, who is certainly acquainted with the moſt minute Circumſtance of this Inquiry.

In another Letter, mark'd *C.* 41, he would have it believ'd by the Pretender himſelf, that the *Whigs*, as well as *Tories*, were inclin'd to ſerve him: But this is ſo repugnant to the Principles of thoſe Gentlemen, that it is monſtrous to ſuppoſe that they ever will depart from our preſent happy Eſtabliſhment; and tho they may frequently make too free with the Liberties of their Country, yet they think they may diſpoſe of thoſe Bleſſings which they themſelves purchas'd and maintain'd.

In another of his Letters, *C.* 58, he is ſo malicious, as to declare, he is ſatisfy'd our Miniſtry would joyn with the Conſpirators in proper Meaſures. But this is an Accuſation againſt them, which is apparently falſe and groundleſs.

In *C.* 59, he acquaints his Correſpondent, That he now and then received Hints from the *Germans*: But it is impoſſible to imagine, that theſe People could be ſo deluded, as to give any Intelligence to this Perſon of what was doing at Court; or what would be of Prejudice to the King's Intereſt. They have met with ſuch kind Treatment here, that the *Engliſh* are no longer accus'd of wanting Civility and Reſpect for Foreigners; and this Part, which they are charg'd with having acted, would be an ungrateful and unnatural Return. In the ſame Letter he arraigns the Wiſdom and Integrity,

grity of Two Chief Miniſters; and this laſt Suggeſtion betrays his Ignorance, as well as his Malice.

He has the Inſolence of preſuming, that the *Czar*'s Coming with an Army to *Hanover*, might ſhake that remarkable Steadineſs which his Majeſty has ſhewn for the maintaining his undoubted Title to the Crown of this Realm. But,

In another Place, *C.* 60, he avers, That the *Germans* are indifferent how ſoon they return into their own Country: For, ſays he, they are for getting what they can, and don't care for ſtaying longer than they are getting, and being in a Condition to ſerve themſelves. But can this be believed, when it is apparent, that no Foreigner has had an Imployment under the King? Neither have any Titles of Honour been beſtowed on any *Germans*, contrary to the true Meaning of the Act of Settlement.

In *C.* 64. He carries his Inſinuations much higher, and ſuggeſts, That even the great Man who chuſes to *deſerve* Honours, rather than *receive* them, would give little Oppoſition to the Pretender's Meaſures. But this is ſo foreign from Truth, & ſo contrary to the whole Series of that Gentleman's Life, that it were but taking up the Time of my Readers unneceſſarily, to expoſe the Falſhood and Villainy of ſuch an Aſſertion.

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There appears nothing throughout the whole Series of *Plunket*'s Correſpondence, which can be ſuppoſed, or even decyphered to affect the Biſhop of *Rocheſter* or Mr. *Kelly* : And if there had been one ſingle Point in any of theſe Letters that could convince the World this mean Offender eſteemed the Prelate as zealous in the Pretender's Intereſt, as he repreſents Count *Bothmer* and the *Germans* to be, I dare affirm, it would have been a Circumſtance produced by thoſe who favoured the Deprivation of the Biſhop.

The general Character which the World conceives of particular Men, ought not to be an Argument in a Court of Juſtice for the condemning or acquitting of any Perſon ; and yet we ſee ſome People who are mentioned in theſe treaſonable Letters eſcape the Enquiry of Parliament, meerly becauſe common Fame eſtems them innocent.

However inconſiderable, both as to his Rank and Fortune, this Man was, if Juſtice and Rigour were to have been the Rules by which Perſons were determined to act, the common Forms of Law were open to bring this Criminal to condign Puniſhment ; and the Courſe of Juſtice need not have been turned out of its wonted Channel. There was one poſitive Evidence of high Treaſon againſt him, and the Letter taken upon him from the Pretender did amount to another Overt-act, upon which

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a Jury might find him guilty, according to the ſtricteſt Rules of *Weſtminſter-hall.*

When this Fellow was brought to oppoſe the Bill that was paſſing againſt him, he had no Council to aſſiſt him in the making his Defence, which he himſelf was wholly uncapable of; but the Conſequence of bringing him to receive his Doom before the others ſuppoſed to be concerned, was the admitting thoſe Rules of Evidence in his Caſe, which proved afterwards fatal to the Biſhop of *Rocheſter* and *Kelly*: As one of the chief Reaſons for the allowing of theſe extraordinary Methods, was, That they had allowed them in the Caſe of *Plunket*, where Weakneſs and Inability rendered him a proper Perſon to go firſt, and eſtabliſh the Precedent.

Bills of Attainder ought to be kept as the laſt Reſources for the bringing ſuch Men to Juſtice, who have been guilty of committing Treaſon againſt the People. This is a black Crime, and may be compaſſed with great Security; particularly, if the Power of Parliaments had been violated to skreen and ſupport ſuch wicked Men, when they had the Diſtribution of Money and Power. This is a Kind of Treaſon which ſhall be the Subject of ſome future Paper, and juſtly deſerves the Attention of every true *Briton.*

All Men are bound to forward Juſtice in their ſeveral Stations, and particularly whenever the Inclination

Inclination of our Governours ſhould led them to make that Evidence ſufficient for the Condemnation of a Fellow-Subject, which would be rejected, were it brought to affect the moſt inconſiderable Property of the Kingdom.

Thoſe in Parliament have great Opportunities of diſtinguiſhing their Zeal for the Good of their Country; and thoſe who are without Doors, ſhould do their Duty by ſupporting ſuch Patriots, and acting in Concert with them. The City of *London* have it always in their Power to be formidable to a Court; and the great Earl of *Shaftsburry* made Uſe of his Intereſt there, to diſtreſs the Adminiſtration of King *Charles* the II. There is one particular Priviledge which they enjoy of electing their own Sheriff; and when Authority is veſted in ſuſpicious Hands, they ought to conſider, That Men of profligate Prinicples, impowered with impanelling of *Middleſex* Juries, may give away the Lives of every honeſt *Engliſhman*, and ſend People to *Tyburn*, who ought to be elſe where.

This Conſideration ſhould make every Citizen careful how he gives his Vote in that Affair; and if ever there ſhould be a corrupt Miniſtry, they would ſpare no Expence to carry that important Point; and the Bribing a Majority in the City of *London* to anſwer that Purpoſe, would ſave them Expence and Trouble on other Occaſions.

Every ſingle Man who ſupports the Intereſt of ſuch Sheriffs as are Tools to a cruel Adminiſtration, becomes himſelf a Party to the Barbarity and Murders he enables them legally to commit.

Printed for *T. Payne*, near *Stationers-Hall*, 1723.

THE True Briton.

To be continued Weekly. JUNE 21. 1723.

Quiſquis es, amiſſos nunc jam obliviſcere Graios;
Noſter eris. —— —— —— VIRG.

THE following Letter came to my Hand on *Munday* laſt; and ſeems to be wrote by a Well-wiſher to his Country. It claims a Place in this Paper, where I hope to have Opportunities of communicating more of this Correſpondent's Letters to the World.

SIR,

YOU have very juſtly made *Impartiality* the firſt Qualification of your TRUE BRITON; and I promiſe my ſelf you will ſecure your Title to that Part of your Character.

To call that *Liberty* to Day which we called *Liberty* ſometime ago; to eſteem that

to be *Perſecution* againſt *one*, which we ſhoul
eſteem to be *Perſecution* againſt *another*; t
impute the ſame *Effects* to the ſame *Cauſes*
to call the *ſame Things* the *ſame Things*
though this may ſeem but a low and ordi
nary Degree of Underſtanding and Honeſty, i
yet that *Greatneſs of Mind*, that *Impartialit*
of Judgment, which very few People arrive a

Nothing is more common, than for a Part
of Men, in a ſmall Courſe of Time, to forge
themſelves, and act contrary to thoſe ver
Principles which made them a *Party*. *Par*
ties will generally have ſo much of Madneſ
Violence, and Contradiction in their Conduct
as happens to be in the *private Temper* o
their Leaders, and are ſeldom any longer tru
to the Principles and Reaſons of their *Party*
than thoſe at the Head of them, prove to b
moderate, equitable, and undeſigning Men.

As *Abſolute Monarchy*, in the Hands of
wiſe and virtuous Prince, may make a Nation
for his Time, more happy than any *legal Go*
vernment; ſo the Cauſe of Liberty, when com
mitted to the Hands of Violence, Avarice an
Revenge, may more enſlave a People, and de
ſtroy a Nation, than the heavieſt Strokes o
Monarchical Power. The *True Briton* i
therefore to look to the Preſervation of th
Principles of his Party, and not to the Me
who make a Bluſter in it; for it will ofte
happen, that he muſt loſe his *Party*, if he wi
follo

follow thoſe whom Fortune has placed at the Head of it. An Evil Miniſter may have ſo acted, that he can be no longer ſafe, than whilſt he is in Power: He may have more to fear than an *Evil Monarch*, and to be forced upon more deſperate Methods to ſecure himſelf from an abuſed, injured People.

The *True Briton* is therefore to ſtick to the Reaſons and Principles of his Party. He is to follow the old Patrons of his Cauſe; to adhere to *Equity*, *Liberty*, and *Moderation*; and to reckon none to be of his Party, who on any Pretence whatſoever, ſwerve from them. The *Good* of *Party*, is, in ſupporting *Principles*; the *Evil* of *Party*, in following *Perſons*.

When I give this Advice, I can only be ſuppoſed to ſpeak to the *Tories*; for the *Whigs* have been ſo happy in their Governors, that they cannot follow them too blindly. Their Conduct, at leaſt, ſince his Majeſty's Acceſſion to the Throne, has been but *One continued Act* of *Uniformity*; One *perpetual Endeavour* to *ſtrengthen* and *finiſh* the Glorious Fabrick of *Liberty*.

In a *late Reign*, *Power* was ſome Time in *other Hands*; *Liberty*, for a while, hung down its Head; *Property* grew precarious; and *Magna Charta* as little valued as the *original Contract*; *Corruption* increaſed, *Bribery* was eſtabliſhed; *Religion* declined; and the *Church* was aſhamed to ſee her ſelf committed to the

Care of an illiterate, weak, worldly, proſti
tute Clergy.

Thoſe Days brought forth the *Occaſiona*
and *Schiſm Bills*; which were ſuch violen
Attempts upon the *Liberty of the Subject*, as
once made the *Kingdom* but a Den of Slave
The Peace with *France* had prov'd *Great Br*
tain's Funeral, had not his Majeſty's Acce
ſion to the Throne, committed the Admini
ſtration to the true Patrons of *Liberty*. Thei
little Intervals of *Tory Perſecution* and *Slaver*
have always created more Work for the be
ter Party.

But their *Happy Continuance* in Power ſinc
the late Reign, and Freedom from any Fear o
ever loſing it, has made them able to com
plete every Part of the Scheme of *Liberty*, an
carry ſome Bleſſings of the *Revolution* highe
than even the moſt *Sanguine* amongſt us
could expect.

The *Tories*, when in Power, ſhewed them
ſelves mere *Bunglers*: They knew nothing o
Money Matters; their *Exchequer* was low
they feared Expences; State Officers were i
Arrear of their Salaries; and the Lord Trea
ſurer came out of his Office as poor as he en
tred upon it. But now! *Money* is ſo *plentiful*
the Exchequer is ſo *Rich*, that the Govern
ment has lately remitted above *Seven Million*
of Money to a ſingle *Company*. It is happy for
the Gentlemen in the Adminiſtration, that ſuch

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a Sum of Money, ſo *generouſly* given, has alſo ſo much Juſtice to ſupport the Gift. Or otherwiſe, ſince the *Breach of Truſt* is now made liable to be puniſhed by *Forfeiture of Eſtate*, as appears by the *South-Sea* Directors Bill; the Nation, to whom that Money was due, might ſometime or other enquire after it. But the *great Juſtice*, the *extraordinary Charity*, and the *wiſe Ends* of giving the *Nation's* Money to the *South-Sea Company*, is ſo plain and obvious an Inſtance of *National Care*, that thoſe who are chiefly intituled to the *Merit* of it, may ſafely repoſe themſemſelves upon the Nation's Favour.

When her late Majeſty was ſo unhappy as to employ the *Tories*, the Church of *England* began to make broad her *Phylactery*, and to talk of *Independency* of the State; and *Biſhops* were choſen to ſupport ſuch Claims. His Majeſty's happy Reign has filled that *Reverend Bench* with ſuch *Primitive*, *Learned* and *Apoſtolical* Men, as even gain the *Eſteem* and *Favour* of all the *Sworn Enemies* to *Epiſcopacy*.

The Biſhop of *Rocheſter* (as mere a Slave to *Church-Principles* as Arch-biſhop *Laud* was) has had the Voices of *Nineteen* out of *Twenty Biſhops* to *Baniſh* him the Kingdom. And, to their *Eternal Honour* be it ſaid, That neither the *Sacredneſs* of the *Epiſcopal Character*; nor the *Extraordinarineſs* of the Caſe; nor the

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Unuſual Method of the *Proceeding*; nor their *Concern* for a *Brother*; nor their *Affection* for the *Church*; nor the *Example* of above *Forty Temporal Lords*, could abate their *Chriſtian Zeal* for the *Baniſhment* of ſo Great and Eminent a Brother. The Hiſtory of *JOSEPH* is a very entertaining Story.

It is needleſs to enumerate the various Circumſtances of our *preſent Happineſs*. The *Number* of *Good Laws* which have been lately made, as they muſt mightily *Endear* the *Preſent Miniſters* to all Lovers of *Liberty*, ſo they reflect the higheſt Reproach upon *thoſe Days*, when *Power* was in *other Hands*.

You have made juſt Obſervations upon ſeveral Laws. I wonder how the *South-Sea Directors* Bill, by which they forfeit their Eſtates, eſcap'd your Obſervation. It is a Statute of as much Importance as that againſt *Plunket*, and as worthy the Thoughts of the *True Briton*.

The ſeveral Bills againſt the Biſhop of *Rocheſter*, Mr. *Kelly* and *Plunket*, cannot be ſaid to be form'd upon the *Directors Bill*, becauſe the *Biſhop*, Mr. *Kelly*, and *Plunket*, were allowed to ſpeak for Themſelves, and by Council; but the *Directors* were neither allowed to ſpeak for *Themſelves*, nor by their *Council*. *Theſe* Gentlemen had alſo their Crimes ſpecify'd; ſo that by *Defences* and *Speeches*, they have been able to let the World ſee the *Na-*

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ture of their Guilt, and the *Strength of the Evidence* againſt them. But the *Directors* had no Specification of their Crimes; nor was their Guilt fix'd to any Particulars; ſo that the World is left to judge of their Guilt only by the Nature of their Puniſhment.

Now, altho' theſe *Moderate, Gentle, Merciful* Acts, cannot be ſaid to be copy'd from the *Directors Bill*, becauſe the *Directors Bill* has ſeveral ſevere Circumſtances, which theſe Bills have not; yet if, in any *future Time*, an *Ill Miniſtry* ſhould procure a *corrupt Parliament*, to make People to forfeit their Eſtates for *General Charges*, without *Trying* them, without *Hearing* them; might not *ſuch* Unmerciful Proceedings plead ſome Colour of Juſtice from the Bill againſt the late Directors?

Go on, Sir, to Inſtruct and Reform a corrupt Age; and teach *Britons* to be Good Men and True.

Your Sincere Admirer, and
Unworthy Correſpondent,
A. B.

P. S. If you don't approve of the Publication of this Letter in your *Briton*, be pleaſed to adverti ſe in your next.

I have ſome farther Thoughts to communicate, which, I promiſe my ſelf, will be found agree-

agreeable to the honeſt Intention of your Paper.

My Worthy Friend ſeems unacquainted with the Methods that were uſed to paſs the Bills againſt the Biſhop of *Rocheſter* and Mr. *Kelly*. The Zeal which appears in moſt Parts of his Letter, would make it neceſſary for me, in Gratitude, to lay the Whole of the Evidence for and againſt the Biſhop of *Rocheſter* before him, were that at preſent convenient, as well for his Satisfaction, as for the Juſtification of the 19 Biſhops, who, I preſume, would neither be afraid or aſhamed to ſee that publiſhed: Such an Opinion I entertain of their Steadineſs and Firm Adherence to what they profeſs!

The Letter from *Lincolns Inn*, dated *June* the 17th, came ſafe to Hand; and the Author returns his Thanks for the kind Advice given him in it: But aſſures his Friend, That he don't *fear* the *Power* of the Perſons he mentions, any more than he *doubts* their *Malice*.

Printed for *T. Payne*, near *Stationers-Hall*, 1723.

NUMB. VII.

THE True Briton.

To be continued Weekly, JUNE 24. 1723.

Turno tempus erit, magno cum optaverit emtum
Intactum Pallanta, & cum ſpolia iſta, diemque
Oderit.——— VIRGIL.

I Did in my laſt make ſome few Obſervations, on the Evidence which was offer'd to ſupport the inflicting Pains and Penalties on *John Plunket*; and ſince I have allowed, that in extraordinary Caſes the Interpoſition of Parliament may be neceſſary, to do Juſtice to the Kingdom, my Readers will permit me to mention ſome few Inſtances where ſuch a Method of proceeding by Bill, is the only Remedy an Injured Nation can have againſt its moſt dangerous and inveterate Enemies.

If ever we ſhould be ſo unfortunate, as to ſee a Prince on the Throne, whoſe eaſy and unactive Temper might induce Him to withdraw from publick Buſineſs, and repoſe an implicite Faith on His Miniſters, and permit every Man in his Court to be a Tyrant but Himſelf, it would be the Duty of the Legiſlature to deſtroy Offenders who ſhould abuſe that Truſt, and maintain themſelves in the Enjoyment of Favour, by ſuch wicked Meaſures as would intitle them to Puniſhment.

This was the Situation of *Rome* under *Tiberius*, who forſook the Seat of Empire, and retired to the Iſland of *Caprea*, whilſt he was Maſter of the Univerſe, and left the Management of Publick Affairs in the Hands of cruel and Avaritious Men.

This Country has formerly ſuffer'd by the Follies of weak Princes; and though the Providence of GOD has for ſome Time freed us from all Misfortunes of that Nature, by placing His preſent Majeſty on the Throne, and ſecuring the Proteſtant Succeſſion; yet it affords great Comfort to every *True Briton*, when he conſiders, That, if ever we ſhould groan under the Yoke of Deſpotick Miniſters, impos'd upon us by an indolent King, ſuch corrupt Wretches may meet with their juſt Doom, however they might endeavour to skreen themſelves under the Appearances of Law.

If ever we ſhould ſee Men in high Stations, whoſe only Care ſhould be to inrich themſelves, and ennoble their Families, and, in order to effect both theſe deſireable Ends, ſhould ſacrifice the Conſtitution of *England* to their Avarice and Ambition, it would be common Juſtice to ſtrip them of their ill

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got Wealth, and prevent their enjoying the Sweets of what they ſhall have heaped together by Plunder and Rapine. This Rule was follow'd by thoſe who puniſh'd the Directors of the *South Sea* Company, for their cauſing the Ruin of ſo many Great and Honeſt Families, who were the unhappy Sufferers by their Villainous Tranſactions.

It is a Maxim in the Law of *England*, *That the King can do no Wrong*; but thoſe who ſurround the Throne are anſwerable for the Miſchiefs which flow from it; ſo that the Subjects muſt attribute all the deſtructive Meaſures which are purſued by a Court, to the Influence of thoſe Men who ſhall, at ſuch Time, bear the greateſt Sway in the Publick Councils.

If the King of theſe Nations ſhould ever be govern'd abſolutely by the Directions of one Man, and make the Pleaſure of ſuch a Miniſter the Rule of his Government, it will be the Duty of a Parliament to free Him from Servitude, and of the Prince to ſubmit his Favourite to the Publick Cenſure.

If upon Enquiry it ſhould be found, That ſuch a Perſon, thus made great by the Royal Favour, had counſelled and adviſed the appointing Sheriffs to return Members to Parliament, who were not legally choſen, to impannel proper Juries whenever he ſhould incline to Cruelty, and direct the Iſſuing out of Publick Money, to bribe and corrupt Cities and Burroughs, in order to fill the Houſe of Commons with his Creatures; ſhould ſuch a Man eſcape the Puniſhment due to his Crimes?

If it ſhould be found, That he had diſtributed Penſions and Places to Members of Parliament,

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in order to Induce them to ſupport his Adminiſtration, by giving the Colour of Law to ſuch Steps as deſtroyed the Law it ſelf. Should he, who thus would proſtitute the Dignity and Honour of the Crown, be ſuffered to reap the Benefits of his Treachery?

If it ſhould be found, That he had inrich'd himſelf, by dealing with publick Companies in the City, and taking great Sums of Money from them to give his Aſſiſtance to their Funds, and thus be guilty of receiving, as well as diſtributing of Bribes, will not this be thought Corruption of the blackeſt Dye?

If it ſhould be found, That ſuch a Miniſter had endeavour'd by Menaces and Hopes, to procure Evidence to ſwear falſly againſt Honeſt and Innocent Men, Will not this be eſteem'd a Crime that calls for the higheſt Vengeance.

If it ſhould be found, That he had ingag'd us in Wars wherein we were unconcern'd, out of Perſonal and Private Views, and by ſuch new unneceſſary Expences, render'd the Burden of the Publick Debt heavy and grievous, would he not deſerve to be given up to to the Juſtice of an Injured Nation?

This will not be our Caſe; but if ever it ſhould in future Times, be the unfortunate Situation of this Kingdom, there would not be wanting *Bold* and *Honeſt* Men to ſtrike at ſuch a Miniſter, even in the higheſt Luſtre of Power, and either overturn this common Enemy, or periſh in the Attempt of it; and it is our Happineſs to know, that the greateſt Subject in *England* muſt ſubmit to the Sentence of the Law.

The Proof neceſſary to convince Mankind of the Guilt of ſuch a Miniſter, is, the Miſery which the People who live under him, endure from the Influence of his Councils: But if there ſhould be found living Witneſſes to corroborate any Circumſtance of his Male-Adminiſtration, they would be ſtill ſtronger Supports to the Accuſations againſt him; and there ſcarce would be wanting Men who would turn Informers, when they ſaw him remov'd from his Imployment; and this they would be prevail'd on to do, out of the ſame corrupt Views that had made them Creatures to him, during his Proſperity.

We have had one late Inſtance of the Spirit of the Commons, when the *Chancellor of the Exchequer* was oblig'd to forfeit his unjuſt Gains, and render'd incapable of a Seat in either Houſe of Parliament.

No Prince on the Throne who conſults His own Intereſt, or the Good of his People, which ought to be inſeparable, would protect or defend ſuch a Miniſter, when once his Guilt was detected; but would be as willing and deſirous to yield him to the Will of the Law, as he had been ready and eager to promote him. If he judg'd right, he would ſee, That no one was ſo much injured by ſuch a Man's Behaviour, as the King, whoſe Government he had made odious, to advance his private Intereſt, and whom he had rob'd of the Affections of his People. It was the Want of this Way of Thinking that ruin'd the late King *James*, and occaſion'd the Misfortunes of that unfortunate Prince.

When the People plainly perceiv'd their Laws infring'd, and the moſt ſacred Bulwarks of Liberty openly attack'd by the Aſſuming of a Diſpenſing

Power

Power, they juſtly thought themſelves diſcharg'd from their Oaths of Allegiance, and acted as it became a Free-People, determin'd to maintain their Rights and Privileges.

They knew the Oaths they had taken to King *James*, were in Return for the Promiſe he made to his Subjects at his Coronation; and when his Majeſty had acted contrary to what he had ſworn, they thought all their Obligations null and void.

They ſet aſide *Hereditary Right* with great Juſtice, and ſettled the Crown on His preſent Majeſty, who is alſo bound to govern according to the Laws of the Kingdom; and who has Himſelf declar'd from the Throne, That They ſhall be the Rules and Meaſures of His Government.

France has follow'd our Example in this laſt Inſtance, and now there remain but few Kingdoms where the Doctrine of *Hereditary Right* prevails.

But to return: If the Torrent of the Times ſhould ever profane the Sacred Power of puniſhing by Bill, veſted in Parliament, for the Protection of the Subject againſt wicked and corrupt Miniſters, no Man would be ſafe or ſecure; and the moſt honeſt Men of the Kingdom might eſteem their Lives and Liberties precarious

The laſt Inſtance where this Method was found neceſſary, was in the Caſe of the deprived Biſhop of *Rocheſter*, who embarked on *Tueſday* laſt, to execute that Part of his Sentence, which condemns him to perpetual Baniſhment; and which obliges him, in his advanced Age, and feeble Situation of Health, to change his Country and Climate, and every Thing, but his Religion.

I could wiſh to have that Prelate's Stile, in order to paint a True Character of ſo Great and Learned a Man. But the Qualifications that adorn him, are ſo conſpicuous, that no Flowers of Rhetorick are required to illuſtrate them.

The firſt Inſtance which diſtinguiſhed him, and intitled him to the Favours of the Court, and Eſteem of Mankind, was, The early Proof he gave of his juſt Pretenſions to Holy Orders, by the excellent Book which he publiſhed in Defence of the Reformation. And he could ſay, the Firſt of *June* laſt, He was the only Biſhop of the Church of *England* who had wrote in Defence of *Martin Luther*, the Great Patron of the Proteſtant Intereſt. This Behaviour was juſtly valued in former Reigns; and it is preſumed cannot be judged a Crime in this.

In the Reign of Queen *Anne*, he was advanced to the Deanry of *Chriſt-Church*, and afterwards created Dean of *Weſtminſter*, and elected Biſhop of *Rocheſter*: His Behaviour, in every Station of Life, has ſhewn him to be a Perſon of the greateſt Wit, built upon the Foundation of good Senſe, and directed by the ſtricteſt Rules of Religion and Morality.

He was always for maintaining the Dignity and Privileges of the ſeveral Offices he bore in the Church; and this juſt Way of Behaviour, inforced by that Steadineſs which was natural to him, created him many Enemies among the Canons of *Chriſt-Church*, and Prebends of *Weſtminſter*, who naturally muſt, by their own Intereſt, be obliged to oppoſe any Dean who ſhould maintain the undoubted Rights which he ought to enjoy.------ But it is hoped all thoſe Feuds will be at an End in this laſt

mentioned

mentioned Chapter, by the prudent and juſt Choic
His Majeſty has made of Dr. *Bradford* to ſucceed
him.

His Piety towards his Children, and his Since
rity to his Friends, made him juſtly Beloved an
Reſpected by both. No other Crime can be laid t
his Charge, but that for which he now ſuffers
which overballances all his Virtues.

The Malice of his Enemies inſinuated, That h
would change his Religion when he came into Fo
reign Countries, and be deluded into the Errors o
the Church of *Rome*: But he declared, in his De
fence before the Houſe of Lords, with the ſtronge
Aſſeverations, That he would die at a Stake, ra
ther than abandon the Principles of the Eſtabliſh'
Church of *England*.

The Chearfulneſs with which he endured hi
Fate, ſhewed him to be Superior to all the Calami
ties of Life, and would induce every Man to belie
him Innocent, had not ſo *Great*, ſo *Independent*, an
ſo *Uncorrupt* a Majority in both Houſes of Parli
ment, declared him Guilty.

Printed for *T. Payne*, near *Stationers-Hall*, 17

THE True Briton.

To be continued Weekly, June 28. 1723.

——*Quò ruitis, vel quæ dementia, dixi,*
Concitat, O ſocii! —— Ovid.

THE Subjects of this Kingdom not only enjoy the Comforts of a mild and free Government, but have the great Advantage over their Neighbours, of following the true Principles of the Chriſtian Religion in its Primitive and Natural Purity.

When the great Work of the *Reformation* was accompliſhed in *England*, the Wiſdom of thoſe learned and great Men, who conducted that Glorious Change, and ſhook off the intolerable Yoke of the See of *Rome*, prevented our falling into the Misfortunes which too often attend ſuch great Alterations; when, generally, Perſons who deſtroy *Tyranny*, fall into the other Extremes of *Anarchy* and *Confuſion*.

We ſtill preſerve in our Church that *Decency* and *Decorum* which become us as Chriſtians, in our Divine Worſhip: And this is guarded by the Order

of *Episcopacy*, which was instituted by Christ himself and continued down to us by his holy Apostles.

The great Guardian of our Church, and I may say, the Ornament of our Kingdom, is the Body of the Clergy; and peculiar Care ought to be taken that no Persons be admitted to Holy Orders, whose Principles do not incline them, nor Learning enable them to perform the Duties incumbent upon that sacred Function.

When Men of vile and heretical Notions are allow'd to wear that sacred Garment, they may be justly said to be *Wolves in Sheeps Cloathing*; and from the Pulpit frequently propagate such dangerous Tenets, as raise Confusion in the Minds, and Distraction in the Consciences of their Hearers.

The Two Universities of this Kingdom are the Fountains from which all Erudition flows; and the utmost Efforts are used by them to inculcate proper and just Principles in the Minds of the Youth, whose Education falls to their Share.

It is a Comfort and a Satisfaction to every honest Man, that no foreign University is equal to one of our Colleges; and the whole World admires the Largeness and Number of our Foundations. The Intent of those pious Men, who have left those illustrious Monuments, to send their Names with Honour to Posterity, has been fully answered by the Learning and Integrity which at present abound amongst them.

Every Person who has contributed to this great and necessary Institution, has had the Benefit of being transmitted to future Ages, by the many and various Books of Science and Divinity, which have been published by those who tasted the Sweets of his Benefaction.

When Men have ſhewn by their Knowledge and Behaviour, that they are proper and fit Perſons to preach the Goſpel of Chriſt, then it is the Duty of every Biſhop to repoſe that great Truſt in them; and their ſubſequent Way of Preaching and Living muſt recommend them, according to their ſeveral Stations and Abilities, to future Preferment.

When a Divine has merited the higheſt Station of the Church, he ought to receive it whenever there is an Opportunity of beſtowing it; and it is incumbent upon him to follow the Dictates laid down in Holy Writ, for Biſhops to purſue.

Saint *Paul* in the third Chapter of his firſt Epiſtle to *Timothy*, recommends it to them, *To be blameleſs, the Husband of one Wife; vigilant; ſober; of good Behaviour; given to Hoſpitality; and apt to teach.* This laſt Command is very neceſſary to be remarked: For if ever we ſhould ſee the Time, when any of that Holy Character look on a Biſhoprick as a *Sine Cure*, and think they have nothing to do to anſwer the Intention of their Patrons, but to vote as ordered in a Houſe of Parliament, then may our Church juſtly be ſaid *to be in Danger.*

Another Order of the Apoſtles to them, is, *That they ſhould not be given to filthy Lucre.* This is unneceſſary at this Time to be conſidered, when it is evident, at preſent, that the Proſpect of *Tranſlations* to more *Wealthy Revenues*, does not at all ſway the Minds, or corrupt the Principles of any Member of our *preſent* Bench, whoſe Zeal for this happy Eſtabliſhment, will always induce them to perſevere in one *continued Way* of Acting.

He is alſo *not to be a Novice; leſt, being lifted up with Pride, he falls into the Condemnation of the Devil.* This would be very proper to be taken Notice of, had we any Biſhop, who ſeem'd exalted at ſudden *Ad-*

vancement: But there is none amongſt them who does not every Day give freſh Inſtances of their great Humility.

Moreover, ſays Saint *Paul*, *He muſt have a good Report of them which are without, leſt he fall into the Reproach and Snare of the Devil:* And it is to the eternal Honour of our Government, that *no Perſon* has lately been promoted to a See, whoſe Characters have not been confirmed by the *univerſal Voice* of the *People.*

But if ever we ſhould ſee the Time, when theſe *Fathers of our Church* ſhould think their *Private Intereſt* ought to be their *principal View*; and that all other Conſiderations ſhould be ſubſervient to *that*, we muſt expect, that in all Stations of Life, they would forſake the Commandments of our *Saviour* and his *Apoſtles*, and bow the Knee to *Baal.*

If they were commanded, as Judges in private Caſes, they would blindly obey, or even convict an innocent Man on the Kind of Evidence mentioned in the following Letter.

To the TRUE BRITON.

SIR, June *the* 24*th.*

I Doubt not but you will think it the Duty of a *True Briton*, to take Notice of any poiſonous Writings that are vented, and to prevent the Influences of them. In Confidence therefore of the *Importance* of the Subject I treat of, I ſhall make no farther Apology for interrupting you in the noble Deſign you ſeem to be engaged in.

I ſuppoſe you have ſeen a *Latin* Epiſtle from Doctor *Friend* to Doctor *Mead*, about ſome particular Sorts of the *Small-Pox:* This is indeed, the ſeemingly innocent Deſign of it; but, upon a ſtricter View,

View, it will appear to be the most bare-fac'd, impudent Attack upon our excellent Constitution (and, perhaps upon all Government in general) that ever had the Author's Name prefix'd to it. What aggravates the *Doctor*'s Crime, is, That this Pamphlet is dated from the *Tower*, where he was confin'd upon *Suspicion* of *High Treason*, and to prevent his injuring the Government: And yet I shall prove this Work to be, if not a *Legal*, at least a *corroborating* Evidence of the *blackest of Treasons*.

I shall begin with an inconteſtable Proof of a Covert Deſign in the Epiſtle; which is, That every Word in in it, that I lay any Streſs upon, is printed in an *Italian* Character; and it has always been a ſtanding Maxim among Authors, *That whatever Word or Sentence is printed in a different Character, ſhall be judged to contain ſomewhat extraordinary*, Preface to the *Tale of a Tub*. p. 33.

This I build upon; and without forcing the Conſtruction in the leaſt, ſhall proceed to ſhew the rancorous Enmity of the Doctor, to all Government, or all but *Abſolute Monarchy*. Upon ſecond Thoughts, indeed, I am inclined to think him a Favourer of this, becauſe he has not expreſſed a Diſlike of it in his Pamphlet; and becauſe, in this View, his Writings will be conſonant to the ſuppoſed Crimes, he was lately confined for.

All this Charge againſt him, will eaſily be made good, if you will allow me, that by *Variolæ* he means *Government*; for then it follows very naturally, that by *Diſcretum genus Variolarum*, is meant a Government in which different Branches of Power are diſcernable, or a *Free State*. By *Interſtinctum genus*, is ſignified, a *Limited Monarchy*; namely, our own Government, diſtinguiſhed into the ſeveral Parts of King, Lords, and Commons; and by *Confluens genus*,

a Republick, in which every Man comes in for a Share of Power. This Conſtruction is ſo natural and obvious, that every Man muſt immediately give into it, and wonder that he himſelf did not find it out. I am confident, that if we could diſcover the true Perſon the Letter was deſigned for upon a diligent Search, we might find a Cypher upon him agreeable to this Interpretation: I ſay, the true Perſon, becauſe *Richardus Mead* is certainly here a fictitious Name. If I would indulge myſelf in the Liberty of Conjectures, I ſhould have great Hopes of tracing out the true Name; but in a Paper of this Nature, I reſolve to confine myſelf to ſtrict Demonſtration. By *Helvetius*, p. 1. He means *Hobbes*; this is very plain by the ſame Letters beginning and ending both the Names; *Qui doctrina & experientia medica inſtructiſſimus diverſa variolarum genera perſecutus eſt*; that is, A learned Man, and a great Politician, who has inveighed againſt the ſeveral Kinds of Government. Before I go further, I muſt obſerve, That he beſtows this Character as an Encomium upon *Hobbes*; and that he expreſſes the greateſt Bleſſing of Mankind, by the Name of the moſt loathſome Diſeaſe: Theſe are Crimes that have no Names nor Puniſhments annexed to them as yet; but I think it will become the Wiſdom of the P———t to equip them.

I ſhall now produce ſome particular Paſſages of the Epiſtle, and by tranſlating them according to the foregoing Key ſhall expoſe the Venom of them.

P. 3. He ſays, *Helvetius intra diſcretum genus variolarum malignitatis notas ſubeſſe advertit, febremque aſſidue inhæreſcere pro maligni humoris temperie diverſam*; That is, *Hobbes* takes notice, That there are Marks of Diſaffection in a free Sate; and that there are always Seeds of Rebellion in it, in Proportion to the

he Degree of Disaffection: Then our Author adds; *Et hujusmodi variolas ille luculenter satis explicavit.* And he has explain'd this Sort of Government very justly.

Not content with this, he rises in his Assertions, and affirms, *Interstincta utcunque notis ab eo descriptis careant, salutem in discrimen ultimum adducunt:* A limited Monarchy, though it has not the before mentioned Symptoms, leads the People into the utmost Danger.

Again p. 4. *In interstincto genere multiplex pustularum varietas est, & Febris non minus ac in confluentibus intenditur, & periculum æque minatur.* In a limited Monarchy there is a vast variety of Eruptions, and Rebellion is equally fierce and dangerous as in a Republick.

Well, Sir! what think you? which is more astonishing? His Boldness in advancing these traiterous Scandals? Or his Folly in thinking to escape with Impunity?

P. 6. He proposes an Example of what he before asserted; and accordingly, in the Malice of his Heart, pitches upon the Person and Reign of King *Charles the First*, as fit for his Purpose. That he is meant through Five whole Pages, must be evident to any one that can comprehend the Meaning of *Æsop's Fables*; But the latter End is so very flagrant, that I must transcribe it. *P.* 9. *Adhibita sunt* VESICANTIA; CLYSTERES *injecti: affixæ* CUCURTITULÆ: *sanguis demum ex* JUGULARI *vena detractus*; That is, *Petitions, Remonstrances and Resistance were applied; and last of all he was let Blood in the Juglar Vein:* Which can mean nothing but his being beheaded: And then follows his Approbation of it in these plain Terms, *Siquidem in hoc ancipiti casu, venæ aperiendæ præciditur omnis deliberatio: neque enim in pustulis, quod retrocedat, materiæ quicquam: When the State is in this uncertain Condition, we must not hesitate in the least about shedding Blood; for when an Insurrection is made there is no going back.* And then he concludes his Instance, with this abominable Sentence; *Is expeditissimus* REVELLENDI

LENDI *modus*; This is the ſpeedieſt Cure: *Et cæteris, etiam iis quæ in* PEDIBUS *fiunt, præcellet* JUGULARIUM *Sectio, ubi cerebrum afficitur.* Which is a Sentence, that I will not preſume to tranſlate.

If I would undertake to ſhow the Author's whole Scheme, I ſhould be obliged to tranſlate the whole Pamphlet; and ſhall therefore content myſelf with the Proofs already given, only adding a Paſſage, which ſeems to contain a ſcandalous Reflection upon a great Man I need not mention to you. *P.* 12. talking about the *Pulſe*, or *Temper* of the *State*, he ſays, *Quem quidam, licet ei tangendo inſenuerint, non intelligunt: Some, that are grown Old in conſidering it, know nothing of it.*

After all this, the Dr. may very well ſay to the Perſon he writes to, *P.* 17. *Vereor ne non tam Epiſtolam quàm* LIBELLUM *ad te mitti credas: I begin to fear you will think I have ſent you not an Epiſtle, but a Libel*: But I am ſurpriſed at his Aſſurance in the Poſtcript, where he ſays, *He wrote this Pamphlet with the Leave of the Governor, and in the Preſence of the Warder.* It is indeed very probable the Warder knew nothing of the Matter. But the Governor would certainly have diſcovered the Intent of it, if he had read it.

I ſhall now conclude, with aſſuring you, that I have wrote this, not out of any *perſonal Prejudice* to the *Dr.* but for *Love* of my *Countrey*, and the *Government* we are ſo happy under; and to ſhew, That I have *ſome* Portion of the *Spirit of Sagacity*, that is *of late* gone out among us. I am.

SIR,

Your moſt obedient, humble Servant,

A. Z.

Laſt Night the Election for Sheriffs of *London* and *Middleſex* ended; and the Poll ſtood thus; *Viz.*

Sir *John Williams*, - - - - - :	3188
Richard Lockwood, Eſq; - - - -	3190
Sir *Richard Hopkins*, - - - -	3161
Felix Feaſt, Eſq; - - - - - -	3155

The Sheriffs have adjourned the Poll till *Tueſday* the 2d of *July*, when, 'tis thought, Sir *John Williams* and Mr. *Lockwood* will be declared; there appearing, as above, a Majority for theſe worthy Gentlemen.

Printed for *T. Payne*, near *Stationers-Hall*, 1723

The True Briton.

To be continued Weekly, July 1. 1723.

Scia mens hominum fati sortisque futuræ,
Servare modum rebus sublata secundis. Virg.

THE Election of the Sheriffs of *London* and *Middlesex*, being at present the Subject of all Conversation, I think it will not be improper to trouble my Readers with some few Observations on a Matter of such high Importance to the whole Kingdom.

As the Intent of this Paper is only to justify the Reputation of several Gentlemen, and the Character of all the Livery-Men, who appeared for Sir *John Williams* and Mr. *Lockwood*, which are aspers'd in a false and scandalous Manner by several printed Advertisements and Libels, I hope and presume, such an Intention will not be construed to reflect on the Government, or any Person in the Administration.

I have mentioned formerly the many Benefits, which the City of *London* receives from the Privilege of chusing their own Sheriffs; and every *Eng-*

liſhman is concerned in the Manner in which they exerciſe that great Truſt repoſed in them by our Conſtitution, ſince his Life and Fortune may be determined by the Juries which ſhall be impanelled by the Officers thus elected.

Sir *William Tompſon* the preſent Recorder, who has lately met with a Mark of his Majeſty's Favour by receiving the Grant of a Penſion of Twelve hundred Pounds *per Annum*, during the King's Life and his own, did, with a great Deal of Zeal for our Eſtabliſhment, and Duty to the preſent Government recommend a juſt and impartial Choice to his Fellow Citizens at this Juncture, as the only Method to preſerve their Liberties and the publick Welfare.

I ſhould only deſire to take Notice of ſome Expreſſions in this Speech, which is printed in the *Daily-Poſt* of *Thurſday June* the 26th.

In the third Paragraph of this Diſcourſe, he is recounting the many Bleſſings we enjoy under the preſent happy Eſtabliſhment, in theſe Words:

As you are ſo happy to enjoy, under the Protection of the preſent Government, all your Religious and Civil Rights, without the leaſt Invaſion or Violence: As you have the good Fortune to live under a Conſtitution where the publick Juſtice is adminiſtred openly and impartially according to the known Laws of the Land [Here he might have added, Except when the Wiſdom of the Legiſlature ſhall interpoſe to ſupply the Defect of Legal Evidence] *You cannot but approve of ſuch Meaſures as tend to the Continuance of theſe Bleſſings.*

Among others, you cannot but deſire, that Juries, who have in ſome Degree the Diſpoſal of your Lives, your Liberties and your Properties, ſhould be impanelled fairly and indifferently, and free from Byaſs and Prejudice.

Who-

Whoever therefore would follow this good and ſafe Advice, muſt conſider, whether Sir *John Williams* and Mr. *Lockwood*, or the other Two Candidates, are the moſt likely to act an unbyaſs'd and unprejudiced Part; and which of the Four Gentlemen will impannel Juries fairly and indifferently.

The two Perſons I have mentioned, are eminent *Turkey-Merchants*, and great Proprietors in the Publick Funds. Is it probable, that any Man who has ſuch great Sums engaged in Government-Securities, ſhould let them remain there, were they not determined to ſupport that Government they intruſted with the greateſt Part of their Properties? Can it be imagined, that if Men could be ſo deluded, as to wiſh the Deſtruction of the preſent Conſtitution, they would ſo largely contribute their Eſtates for the Support of it? But this Calumny proceeds from the old Method, that has been the conſtant Maxim of one Party, to brand every Subject with *Jacobitiſm*, who oppoſes their Meaſures in the leaſt Inſtance?

In order to aſperſe and vilify the Character of Mr. *Lockwood*, they have in a printed Advertiſement recommended him jointly with Alderman *Barber*, whom they would inſinuate to be an Agent of the *Pretender*'s. For my Part, I am not yet convinced this laſt Accuſation is true; for though the *Report* of the Secreet Committee of the Houſe of Commons, does indeed charge the *Alderman* with having remitted great Sums of Money Abroad, for the Service of the *Pretender*, yet the Wiſdom of the Gentlemen who framed that *Report*, is not infallible. There is one remarkable Inſtance in which they were miſtaken; for the celebrated Letter to *Dubois*, which was ſeized among the late Biſhop of *Rochester*'s Papers, was eſteemed by them as a Letter re-

ceived by the Biſhop; but afterwards, by a Similitude of Seals, and the Reſemblance of Two E's conjectured to be wrote by him.

The Intention of thoſe People who reflected thus on Mr. *Lockwood*, muſt be alſo to caſt the moſt odious and black Abuſe on the Majority of the Citizens of *London*, who elected him their Repreſentative in Parliament; and who thought proper to intruſt him with the great Power of taking Care of their Intereſt in that Part of the Legiſlature of which he is a Member.

If it appears, that the publick Conduct of this Gentleman has been conſtantly calculated to ſupport our Eſtabliſhment in Church and State. If in another Place, he has oppoſed every Step taken to innovate or alter it, If he has joined in every Vote for the Defence of the Laws of this Kingdom, and has refuſed to find thoſe guilty, againſt whom he eſteemed no clear Proofs of Guilt were produced: Or if in any former Choice in this City, he has eſpouſed the Intereſts of Men, publickly known to be zealous Promoters of our Trade and Welfare, in Defence of the Rights and Privileges of the City: I ſay, if theſe Things can be proved, then this Gentleman is a proper Perſon to be intruſted at this Juncture.

If the other two Perſons, Sir *Richard Hopkins* and Mr. *Feaſt*, have upon this Occaſion ſpared neither Pains nor Expence to obtain an Office, which if juſtly executed, is attended with great Charge and Trouble, will it not be proper to enquire, what Views they may have in the ſtrong Sollicitations they have made? Or, will it be taken for granted, that Mr. *Feaſt*'s *conſtant Adherence* to the Principles *he now* profeſſes, and the *remarkable* Zeal he has *always*

ays ſhewn for the Support of the preſent Govern-ent, have *ſingly* prevailed upon him to employ his *Money* and his *Trouble* to obtain the Sheriffalty for he enſuing Year?

The Privileges of the City are on this Occaſion eſſentially concerned: For if the three great Com-anies, *Eaſt-India*, *Bank*, and *South-Sea*, ſhall by Threats and Promiſes, uſe their utmoſt Efforts to chuſe ſuch Perſons as they approve of, to be Magi-ſtrates of the City of *London*, the great Power which the Extent of their Trade, and the Number of Per-ſons concerned under them, muſt give them, may enable them to be as abſolute Maſters of the Liber-ties of *London*, as they are of their own Affairs; and muſt impower them to trample effectually on the Freedom of Elections.

If every Perſon whoſe Subſiſtance depends on the Favour of thoſe Companies, muſt be drove to the cruel Neceſſity of ſtarving themſelves and Fa-milies, or voting againſt their Conſciences and Inclinations; This muſt be eſteemed an open Vio-lation of the Rights of the Livery-men; and con-ſequently, dangerous and deſtructive to the pub-lik Welfare: And thoſe Perſons who ſhall, with Courage, oppoſe ſuch Violence and Corruption, ought to be eſteemed Friends to the People, and De-fenders of their undoubted Privileges.

The falſe Inſinuation made by ſome amongſt us, That Sir *John Williams* and Mr. *Lockwood* were recom-mended as proper Perſons to ſave and skreen Tray-tors from the Hands of Juſtice, could come from nothing but the Malice of thoſe who would wiſh to to ſee the Power of returning Juries repoſed in the Hands of Men who ſhould employ it to deſtroy the

Inno-

Innocent, and to anſwer the Purpoſes of the Guilty.

Gentlemen of ſuch Credit, ſuch Riches, and ſuch Characters, would ſcorn to act a Part which the whole World would condemn and detect. Neither can thoſe whom they are ſuppoſed to ſerve, offer them any Temptation to ſwerve them from that Alledgiance to His Majeſty King GEORGE, to which they are tied by *Duty* as *Subjects*, and *Intereſt* as *Merchants*. And if ever Perſons can be guilty of abuſing the great Power veſted in them by their Fellow-Citizens, it muſt be, when they are promoting the Schemes of Men who are enabled to gratify their Avarice or Ambition.

For Argument ſake, we will agree, that even this falſe Suggeſtion were true; and that the Sheriffs of *London* ſhould be endowed with ſuch vile, and wicked Principles; We have ſtill one Comfort left us, That there is a Method of proceeding by Bill eſtabliſhed the laſt Seſſions of Parliament, which will render their Attempts fruitleſs and vain; ſince the Legiſlature would in ſuch Caſe undoubtedly interpoſe to do Juſtice to an injured Nation. But if on the other Hand, thoſe intruſted with the Execution of that Office, ſhould by the Menaces of Men as wicked and corrupt as themſelves, procure Verdicts to be given againſt the honeſt and guiltleſs Subjects of this Kingdom; where could the unfortunate Wretches they injured, flee for Redreſs, when the Sentences pronounced againſt them, would be conſtrued to be juſt, becauſe they were built on the Forms of Law?

Thus, on the one Hand, no Man can eſcape Puniſhment, who deſerves it; and, on the other

thoſe

those may be destroyed who are free from all Crimes, and against whom no Proof is given.

We have had one late Instance, which ought to free the Tories from any Imputation on this Account; For, the Jury by which Mr. *Chistopher Lay* was condemned, was chiefly composed of Gentlemen in that Interest; and yet such was their Regard for Truth, and their Adherence to his Majesty King GEORGE, and the Succession of his Family, that they found him guilty with the greatest Zeal and Chearfulness.

The Manner in which this Election was conducted by the present Sheriffs, will appear to have been impartial and just, notwithstanding the Reflections cast on them to the contrary; and perhaps, their only Crime is, That they behaved themselves with that Justice and Steadiness, as became them as Magistrates; and as soon as the Scrutiny is over, which I presume will be the Consequence of their Declaration on *Tuesday*, their Behaviour will appear to the Satisfaction of all honest Men.

As I was concluding this Paper, I received the following Letter.

SIR,

I Desire you will insert these *Queries* in your next Paper, if you have Room for them, which will oblige

Your humble Servant,

A. B.

Query I. Whether the Clerks of the *Post-Office* intermedling in the Elections of this City, and forming a Mob to obstruct the Livery-Men as they

they were coming to Poll, is not an open Violation of the Freedom of Elections?

II. Whether Men of the first Quality sending to threaten their Tenants and Tradesmen, if they would not vote for Sir *Richard Hopkins* and Mr. *Feast*, be not pretending to govern the City of *London* in an arbitrary Manner.

III. Whether the bringing down a Number of *Informing Constables* to abuse, and knock down and commit the Friends of Sir *John Williams* and Mr. *Lockwood*, is keeping the Peace, or preserving the Quiet of the City?

IV. Whether any Persons have a Right of voting for Sheriffs of *London*, but the Livery-Men of *London*? and whether some hundreds of Persons were not polled for *Hopkins* and *Feast*, who never were called on the Livery, nor were ever so much as made free of any Company.

V. Whether a certain Duke's appearing at the *Feathers* in *Cheapside*, and dining there, with some of his Friends, can be construed to influence the City against the Freedom of Elections, or to encourage them to preserve it?

Printed for *T. Payne*, near *Stationers-Hall*, 1723

THE True Briton.

To be continued Weekly, JULY 5. 1723.

Pergama tum vici, cum vinci posse coegi. OVID.

IT is the Duty of a KING, who himself cannot be supposed to enter into the minute Parts of Government, to vest the Execution of Power in the Hands of honest and discreet Men. These Ministers are to be accountable to him for all their Actions; and he is to review them with an impartial Eye, in Order to secure his Subjects from Violence and Oppression.

The great Maxim in Politicks which Governors should pursue, is, "Never to enter into Measures to answer par-"ticular Occasions, without considering with the utmost "Caution, how far that Step, which their Necessities may "at one Juncture flatter them into, can prove fatal and "dangerous in its Consequence.

Were this Maxim follow'd as it ought, we should scarce find any Precedents establish'd, which one Time or other may be brought to justify the vilest Actions, and to destroy the Liberties of these Kingdoms.

When there is an Emergency that seems to require extraordinary Remedies, the Business of our Governors, is, to consider, Whether the Situation of Affairs is such, as can

warrant the applying of ſuch violent Phyſick, as muſt be Shock to the Conſtitution in general.

There is no doubt but this Matter was carefully weighed by the Proſecutors of the late Conſpiracy; and that they were thoroughly convinced, that the State could not be ſecure, nor his Majeſty King *GEORGE* free from Danger, had they not imployed the Force of Parliament to bring ſuch to Puniſhment, as are at preſent labouring under it.

The baniſhing the late Biſhop of *Rocheſter*, and the impriſoning Mr. *Kelly*, are ſuch Additions of Strength to the Government, that we ought not to repent, or have the leaſt Apprehenſions from the Methods of Evidence eſtabliſh'd in their reſpective Caſes.

Becauſe decypher'd Letters, admitted by the Decypherers themſelves, to be only explain'd to the beſt of their Skill, and not by any infallible Rules, were ſuffered to be the Foundation of the late Charges, without obliging theſe great Artiſts to produce their Key; and thus permitting the Whole of the Belief of theſe Perſons Guilt, to depend merely on the Science and Knowledge of Men, which could not be diſproved for want of ſuch Key; is it to be taken for granted, that in every Man's Caſe hereafter, this extraordinary Manner of doing Juſtice is to be converted into an Example?

Becauſe the Proof of Similitude of Hands is allow'd upon the Oath of a Meſſenger, who ſaw the Perſon write but once, and contrary to the poſitive Evidence given on that Occaſion by many Witneſſes of Credit and Reputation; is it to be preſumed, that this will not be the laſt Time when ſuch Proceedings will be thus maintained?

Becauſe in theſe late Proſecutions, when Names ſuppoſed to be fictitious, want Explanation, People ſhould undertake, without the leaſt apparent Foundation, to aſſert their Meaning; is it to be ſuppoſed this will ever be practiſed again? No! The Danger which the *Biſhop* and *Kelly* could bring upon this Kingdom, made it abſolutely neceſſary in Prudence, to deprive 'em of the Means of prejudiſing their Country.

But if hereafter; Times leſs righteous than theſe we live in, and Miniſters leſs watchful than our preſent for the publick Good, ſhould think it convenient and proper to

ſub-

overt our Government, by depriving it of thoſe Men
o ought to be its greateſt Support; I am under ſome
prehenſions, that even *theſe* good Laws may be abuſed,
d that no ſucceeding Adminiſtration will be afraid of fol-
wing the ſame Rules of Evidence, as have been allow'd by
juſt a Parliament, as that which it is our Bleſſing to have
preſent.

Thus may the moſt neceſſary Acts of Power be abuſed,
leſs Men do confine their Judgment to the preſent
me, and never carry their Views farther, nor weigh the
ture Conſequences of all their Actions. It may often hap-
n, that many Things may ſeem juſt to thoſe who only
eaſure the Wiſdom of them by their preſent Appearances;
hich taken in a general View, will be diſcovered in ano-
er Light.

Miniſters ought to be Men of great Temper and Mode-
tion; for the leaſt Paſſion with which they may be en-
wed, is of Conſequence to the whole Kingdom; and may
en give a Turn to the Affairs of *Europe*. Therefore we
ght to eſteem it our Bleſſing, to ſee his Majeſty's Cabi-
t fill'd with Men who equally avoid Violence, and pur-
e Juſtice.

It is impoſſible for any Perſon to ſuggeſt, that the Diſco-
ry of Truth is offenſive to any now in Power; Such is
e Liberty of the PRESS which flouriſhes at preſent.
nd though two Printers lately had great Fines impoſ-
on them by the Court of *King's-Bench*, yet it was for
rinting and publiſhing a ſcandalous *Libel*, which highly
flected on His Majeſty and his Government.

Was this Rigour generally purſued, it would infallibly
ake any future Law to that End uſeleſs, and teach Men to
eak the Language that became them; and which ſhould
e agreeable to the Adminiſtration.

I perceive, in looking over the publick Papers, a Letter
gned by a *Weſt-Saxon*, and directed to the TRUE BRI-
ON. I think it does not deſerve an Anſwer; for I am
termined to deſpiſe all the mean Reflections of mercenary
ribblers. But I ſhall take the Liberty of writing a Let-
r to another Perſon in his Stile and Words.

To

To the FALSE BRITON

May it pleaſe your Honour,

AS you are a Man of great Power, I ſhall think it an Honour to be number'd hereafter among your Correſpondents.

You ſet out at ſuch a Juncture, and in ſuch a Manner, and then ſuch is your Rank and Character, that no Body will ſo much as pretend you act either to enjoy Place, Hire, or Penſion. This gives you an Advantage far above the meaner Tribe of mercenary Creatures; and muſt certainly gain you the Devotion and Credulity of both H——— of P———

I ſhall not fear, be the Times what they will, to compliment you on your wiſe Choice of a Party fit for your Purpoſe; and your couragious Defence of a Cauſe, which, now ſome People are gone, ſtands in Need of the moſt powerful Advocates.

To overturn a Government ſo firmly eſtabliſh'd; To act for a Party and Cauſe which ſeems to be abandon'd both by God and Man; To declaim againſt the beſt of Men, and cry up the worſt; To endeavour to convince us by Arguments perfectly weighty, that we labour under a *deceptio viſûs*, and have loſt the Senſe of Feeling; and that we neither ſee nor feel Oppreſſion or Impoſture; are ſuch glaring Proofs of your Wit, your Judgment, your Courage, your Diſintereſtedneſs, and your Zeal for your Country, as are hardly to be matched in a M——— of your Eminence, except it be in your illuſtrious Family.

I hope the noble Puſh you lately made for the Rights and Privileges of the Citizens, when you abandon'd the Qualities appendant to your Authority, and conſented to uſe your utmoſt Efforts for chuſing two proper Sheriffs in Oppoſition to a Majority of Livery-Men, and to ſtretch your Pocket among Leather-Apron *Stentors*, will never be forgot ſo long as *Gog* and *Magog* ſtand in the Hall. And I pray give me Leave to congratulate your Honour upon the Succeſs. I am, Sir,

Without Admiration or Aſtoniſhment,

The TRUE BRITON.

My Readers will forgive the Badneſs of the Stile, becauſe moſt of the Words are taken from the Gentleman's Letter who wrote to me; tho' by his Addreſs it is plain he is a ſtranger to my Perſon.

The following Advertiſement came to my Hands Yeſterday; and it being to juſtify the Reputation of a Gentleman, I cannot refuſe it a Place in my Paper.

AS nothing can be dearer to a Man than his Reputation, I might, perhaps be thought ſelf-condemned, if I ommitted to vindicate mine, which has moſt baſely been ſtruck at in the *London-Journal*, dated *June* the 15th. I ſhall therefore take Leave to conſider the Part of that Paper which relates to me, in its true Colours, without any Regard to its *ſuppoſed Author*; for let who will be concerned in ſo infamous a Compoſition, I know no *Authority* he can have for traducing and vilifying innocent Perſons. I muſt own, were I as univerſally deteſted as either the reputed Author or Patron of that falſe and ſcandalous Libel, I ſhould ſcarce preſume to juſtify my ſelf; but as it is not my Lot to have incurred the juſt Hatred of my Fellow-Subjects, I dare venture an Appeal to them; and doubt not but I ſhall ſtand clear in their Opinions of the Calumny charged upon me by that vile and Hackney Scribler.

The Guilt I am charged with, is the giving a partial Teſtimony in Favour of Mr. G. *Kelly*, who is now confined in the Tower; and, in order to maintain this Villainous Accuſation, it has been inſinuated that I was previouſly inſtructed for that Purpoſe, becauſe I denied the Letter of the 20th *Auguſt*, and all other Papers, to be the Priſoner's Hand-writing, except thoſe Letters wrot to the Lord *Townſhend* and Mr. *Delafaye*, which the Priſoner himſelf was willing ſhould be owned. But I ſhall make it appear, that this Suggeſtion is falſe and malicious, and that it was impoſſible I could have been led in my Evidence by any other Motive, than the Diſſimilitude of Hands. For,

When I was called before the Houſe of Commons, ſeveral Papers were ſhewed me, ſome of which I took to be Mr. *Kelly*'s Hand-writing, and ſome not; but whether any of them were directed to the Lord *Townſhend*, or Mr. *Delafaye*, I know not; nor can I affirm, that I ſaw, or diſowned the Letter

Letter of the 20th of *Auguſt*, which is ſaid to be the criminal Letter: For the Papers produced, were all, I think, (beſides three or four) turned down both at Top and Bottom, which hindred me from ſeeing either the Dates, or the Names ſubſcribed to them. And thoſe that were not turned down, were dated two of them in *June*, One dated *Wedneſday* Morning, and another dated from the *Royal Oak*; but what Day of the Month I cannot particularly recollect; Though thus far I am poſitive, it was not on the 20th *Auguſt*. Now as the Letter of the 20th of *Auguſt*, if it was produced there at all, was dated at the Top (as appeared when the Letter was produced at the Houſe of Lords, without any Diſguiſe) 'tis plain, the Date of the Letter, which was concealed, could not have induced me to ſay, That it was not of the Priſoner's Hand-writing; nor could the Name ſubſcribed have given me any better Inſight, ſince the ſame Care had been taken to conceal both the Bottom and the Top. And as for the Subſtance of the Letter, the King's Council can Witneſs, that it was impoſſible I could receive any Information from thence; for they took Care not to give me an Opportunity of reading Half a Line of any one of the Papers produced; ſo that I ſubmit to all thoſe who are not blinded with Prejudice, whether this Charge againſt me can be any other than a *Determined* and ignominious Falſhood. The Author is inconſiſtent with himſelf; for he ſays, That Mr. *M'namara* not being ſo well *prepared*, denied all in a Lump. How can he pretend to reconcile that Mr. *Kelly*, whom he allows to act in other Reſpects with the utmoſt Skill and *Dexterity*, ſhould in that great Point, upon which his Fate is ſaid to depend, be ſo ſparing of his Inſtructions to Mr. *M'namara*, who was the ſecond Witneſs called in; and conſequently had a good Opportunity of becoming *Expert*, if he had been ſo diſpoſed: But the Oppoſition of Mr. *M'namara*'s Teſtimony and mine, is ſo far from being a Blemiſh upon either of us, That, conſidering the favourable Opportunities we had of adjuſting them, every unbiaſſed Perſon muſt needs be convinced, that we ſpoke according to our different Notions of Mr. *Kelly*'s Hand-writing; and that we were far from being prepared, in the criminal Senſe of the Word, or in any other Senſe, than we are at preſent; *viz.* To tell the Truth, and ſhame *Britannicus*.

When

When I appeared at the Bar of the Houſe of Lords, ſome Papers were produced which had not been ſhewed me in the Houſe of Commons, though the *London Journal* ſays I ſpoke to all that was there produced in the ſame Manner, I had done at the Bar of the Houſe of Commons.

The firſt Paper laid before me in the Houſe of Lords, was a Letter of the 20th of *Auguſt*, which I affirmed not to be Mr. *Kelly*'s Hand-writing; and being asked by my Lord *Scarbrough*, wherein it differed from what I had ſeen Mr. *Kelly* write? I anſwered, In the Form of the Letter, the Largeneſs of the Hand, and the Wideneſs of the Lines; yet *Britannicus* (who pretends to have been a careful Obſervator in the Houſe of Lords) ſays, That when I was asked in what Mr. *Kelly's* Hand-writing differed from that Letter of the 20th of *Auguſt*, I could name no Particulars, but that he generally wrote a ſmaller Hand. But I appeal to the noble Lord who asked me the Queſtion, and to all thoſe who heard my Anſwer, if this Aſſertion of my Accuſer be not a moſt monſtruous and notorious Forgery.

The ſecond Paper ſhewed me in the Houſe of Lords, (which *Britannicus* affirms, I ſhould have ſaid had ſome Reſemblance of Mr. *Kelly*'s Hand-writing; but ſo little, that I ſhould not have taken it for his) was a Paper relating to the Marriage Articles; and this Paper I affirm to have owned to be Mr. *Kelly*'s Hand-writing as poſitively as I could. And upon my Lord Chancellor's asking me, if that was not ſomewhat like the Letter of the 20th of *Auguſt*, I told his Lordſhip, I could not diſcover the leaſt Likeneſs between them; and if there was any, it was ſo very diſtant, that I ſhould never take them to be the ſame Hand-writing. And had I thought of this Paper of Articles in the Manner that this *Journaliſt* falſly aſſerts, I ſhould have ſpoke to it, and been that *Expert* Witneſs he repreſents me to be. Surely, my Skill would have directed me to have gone through Stitch, and denied at once any Reſemblance whatſoever between the Papers; ſince I muſt come off that Way much better.

Thus has this abominable Sycophant perverted the whole Scope of my Evidence; and though it is not incumbent on me to diſprove him any farther than I have been injured

jured by him; yet I can't omit this Opportunity of letting the World know, That if the whole Tryal were publiſhed by Authority, I believe it would appear to have been very Diſingenuouſly conveyed through the corrupt Channel of the *London Journal*.

DENIS KELLY.

Printed for *T. Payne*, near *Stationers-Hall*, 1723

THE

True Briton.

To be continued Weekly, July 8. 1723.

Si vincimus, omnia nobis tuta erint, commeatus abunde, municipia, atque coloniæ patebunt; sin metu cesserimus, eadem illa adversa fient. —— SALL.

IT is the Misfortune of this Kingdom to be in continual Distraction, from the Feuds so industriously fomented between *Whig* and *Tory*, by the Heads of both Parties.

It is surprizing, that Men born under the Protection of the same Laws, and whose Intereſt it mutually is, to preserve the Enjoyment of Liberty, should make that inestimable Blessing precarious, and enable our Enemies, by these fatal Divisions, to destroy every Thing that is valuable to us.

Could all honest Men unite firmly together, and with Courage and Resolution support the true Intereſt of their Country, laying aside all

Party Diſtinctions, it would be ſoon ſeen, that even in *this Age*, Virtue would triumph, and Juſtice be duly purſued; but when Perſons are intimidated from following their former Tenets, for Fear of being vilified and aſpers'd by the Men whoſe Actions they diſown, it muſt be eſteem'd by all impartial Judges, that they prefer the *Name* to the *Principles* of their Party.

It is evident to me, that he may be truly ſaid to alter his Opinion, who ſhall call himſelf of a Party, and blindly follow his Leaders, in Matters directly oppoſite to his Way of thinking: But he who perſeveres in his Maxims, and deſpiſes the Name affixed to thoſe who entertain the ſame Sentiments, is a conſtant, reſolute and honeſt Man.

The great Misfortune it will be to this Kingdom, if ever the *Whigs* ſhould abandon their Zeal for the publick Good, is expreſs'd in the following Quotation out of *Davenant's Eſſay upon Trade*. I have taken it from the ſecond Edition of that Treatiſe, Printed in the Year 1700. Pag. 156, to 160.

'' 'Tis hop'd theſe Names of Diſtinction are
'' now quite aboliſh'd and forgotten; but the
'' Faction of *Guelfs* and *Ghibelins*, after having
'' ſlept for ſome Time, reviv'd again, and con-
'' tinued upwards of two hundred Years, even
'' when the Derivation of the Words was no
'' more remember'd; and the Parties laſted ſo

long,

'long, because the same Principles upon which
'they had first differ'd, remained still deeply
'imprinted in their Minds, and afforded conti-
'nual Matter for new Dissention.

'In the same Manner, perhaps sometime
'hence, the Names of Whig and Tory may be
'again renewed here, to disturb this Nation's
'Peace; and if this should happen, we must
'implore the Whigs not to forget their old
'Principles and ancient Maxims.

'The Tories, by taking Arms to defend
'their civil Rights, and by joining to depose
'that Prince by whom these Rights were vi-
'olated, have, in the most publick Manner in
'the World, renounced their Doctrine of *jus*
'*divinum*, passive Obedience and Non-resi-
'stance.

'But if the Whigs should hereafter take *their*
'Stations; if they should go upon that Ground
'which the Tories have quitted; if they
'should enter upon just such Measures; if they
'should pursue the same Councils; if they
'should suffer themselves to be imbib'd with
'Tory Notions, our Constitution must be in-
'tirely lost.

'For they may undermine it without Sus-
'picion: Who will be jealous of those who
'have been preaching up Liberty, and accu-
'sing arbitrary Ministers for thirty Years?
'Who will suspect such profest Patriots? They
'may change the Form of our Government,

'and have the People of their ſide, who can
'have no Jealouſy of them; for the Whigs
'are the Favourites of the People, as having
'ſo often preſerv'd *England*. No Perſon could
'be popular enough in *Rome* to think of ſub-
'verting its Conſtitution, in the Purity of the
'Commonwealth, but *Manlius* who had ſav'd
'the Capitol.

'It will hardly be ſurmiz'd, that *they* can
'mean to inſlave us, who (by their Speeches,
'Actions and Writings) for many Years,
'ſeemed rather inclined to a Republick, than
'to deſpotick Government. But if they ſhould
'come to change their Minds, if they ſhould
'throw off their former Principles, we ſhall
'be undone by the very Men whom we
'thought our ſureſt Friends.

'If old Whigs ſhould hunt after Places as
'much as ever the Tories did, and if, like them,
'upon Preferment, they ſhould become quite
'new Men, in Voting, Thinking, and Speak-
'ing, in a Moment making a ſudden Turn
from the whole Courſe of their former Lives:
If old Whigs, as the Tories did, ſhould ever
'take Bribes and Penſions to betray their
'Truſt; if they ſhould do any Thing to break
'into the *Habeas Corpus* Act, which is the
'chief Guardian of our Liberties; if they
'ſhould oppoſe any good Act for the frequent
'Sitting of Parliaments, which Want in the
'Conſtitution produced all our former Miſe-
'ries;

ies; if they ſhould openly oppoſe any rea-
onable Proviſion for Trials in Treaſon, the
Vant of which has loſt many a noble Life,
nd for which heretofore they had ſo loudly
alled; if, as the Tories did, they ſhould
end their Emiſſaries about to influence or
corrupt Elections; if old Whigs, to whom
Meum and *Tuum* was once ſo ſacred, ſhould
come to ruin a Society of trading Men, and
at one Blow deſtroy many hundred Families,
but God forbid *Engliſhmen* ſhould ever have
ſuch a Thought: If old Whigs ſhall perſwade
any future Prince to Cloſet Members, as was
done in the preceeding Reigns; If by their
Power they ſhould get Men turned out of
Employment, for purſuing the Dictates of
their Conſcience and Underſtanding; If, like
the Miniſters heretofore complained of, they
ſhould have a Band of Penſioners ready to
give up any Right, to grant any Sum, and
to excuſe, nay even to vote their Pay-maſter
Thanks for any Male Adminiſtration.

'If the old Whigs ſhould reſtore to Men
the ſame diſhoneſt Intereſt they had hereto-
fore; if they ſhould conſume us in their Mi-
niſterial, and ſell us in their Legiſlative Ca-
pacity; if they ſhould deſire to have Things
govern'd rather by Tricks and little Arts,
than according to the Direction of the Laws,
or the Bent of the People; if they, who
upon the virtuous Principle of keeping *En-*

gland

gland, a free Country in former Times, opposed all Exciſes, ſhould be brought to creat ſo many new Offices and Officers, as may influence Elections round the Kingdom; if they, who heretofore thought the beſt Way to preſerve their Civil Rights, was to keep the Purſe, and to have always ſomething to give, ſhould be for ſettling ſuch an immenſe Revenue on the Crown, as may make Parliaments unneceſſary; if they who were ſo careful in King *Charles*'s Reign, not to burthen the Nation with Taxes, ſhould give away the Peoples Wealth, as if *England* were a Mine of Treaſure, never to be exhauſted; If they who have ever aſſerted, That all Rents and Payments to the Crown were the Kingdoms Revenues, and not alienable, but by Authority of Parliament, ſhould, in a ſhort Space of Time, come to alienate all the Crown-Land, and to leave the King hardly a Turf of Ground either in *England* or *Ireland*: If they who formerly thought it ſufficient Matter of Impeachment for a Lord Treaſurer, or any other intruſted by the King, to paſs large Grants from the Crown to themſelves, ſhould give to their Creatures, and ſhare among one another, in a few Years, of Crown Lands, near to the Value of two Millions.

'If the very Men who have * *Aſſerted and claimed it to be their true, ancient and indubitable*

bitable Right; and that it ought to be eſteemed, allowed, adjudged and deemed, That the raiſing or keeping a ſtanding Army within the Kingdom in Time of Peace, unleſs it be with the Conſent of Parliament, is againſt Law; If they who once believed this Eagle in the Air frighted all Motions towards Liberty; If they who heretofore thought Armies in Time of Peace, and our Freedoms inconſiſtent; if the ſame Men ſhould throw off a Whig-Principle ſo fundamental; if they ſhould become the open Advocates for ſtanding Forces, and even ſubmit to Troops compoſed of Forreigners.'

'If in this Manner the old Whigs, whoſe Foreſight and Courage has hitherto preſerved *England*, ſhould quite change their Minds, and go thus retrograde from all their former Speeches, Actions, and Councils; if they ſhould thus come to clothe themſelves with the foul, ridiculous and deteſted Garments of the Tories, and give into the worſt of their Meaſures; and if all that has been here diſcourſed ſhould happen, then would the Conſtitution of this Country be utterly ſubverted.

"For Men finding themſelves thus forſaken by the antient Friends to Liberty, would believe they were bought and ſold; they would imagine, that there was no ſuch Thing as Virtue and Honeſty remaining in the Kingdom;

'dom; they would think all Pretenſions to 'the publick Good, to be nothing but De-'ſigns of Ambitious Perſons, to lift themſelves 'up to high Honours, upon the Shoulders of 'the People; and when Nations have before 'their Eyes an armed Power to fear, and 'none in whom they can put any Truſt, they ſeldom fail of ſubmitting to the Yoke.

N. B. The Livery-Man of *London*'s Letter ſhall be publiſhed in my next.

Printed for *T. Payne*, near *Stationers-Hall*, 1723.

THE True Briton.

To be continued Weekly, July 22. 1723.

Dardanidæ infenſi pœnas cum ſanguine poſcunt.
VIRG.

THE following Letter from a Livery-Man of the City of *London*, claims very juſtly a Place in this Paper.

To the TRUE BRITON.

SIR,

I Hope you will not think it improper to communicate to the Publick the preſent Situation of our Affairs relating to the late Choice of Sheriffs.

It has always been the conſtant Rule of an arbitrary Government, to deſtroy the Freedom of Elections; and it has generally been the Fate of the City of *London* to fall the firſt Victim to ſuch wicked Schemes.—— The Liberties to which we are intitled, are ſecure and ſafe under ſo mild an Adminiſtration as at preſent rules us; and if any illegal and unwarrantable Meaſures have been purſued, in Oppoſition to Charter, Juſtice, and Preſcription, we need not fear to meet with Redreſs in the Courts of *Weſtminſter-hall*, where impartial Judges are to direct and charge uncorrupt Juries.

One of the Great Crimes juſtly laid on King *Charles* the IIs Adminiſtration, was, The great Blow he ſtruck againſt the Conſtitution of *England*, by depriving us of our Charter. And it is hoped it will be allowed, That if Perſons in Authority are to be ſupported in the rendring of it uſeleſs, it will be eſteemed as fully deſtroyed, as if it were actually ſurrendred: Since thoſe Magiſtrates who ought to be the Guardians of our Privileges, ſubmit to exerciſe their Power in a contrary Manner.

When once the City of *London* is deprived of its Rights, every Corporation muſt expect the ſame, where a Mayor is an irreſolute, and, to ſay no worſe, an eaſy Man, and ſhall ſuffer himſelf to be impoſed upon by Wicked Advice, in direct Oppoſition to the Duty of his Place.

Before I enter into the Proceedings which have lately been the Subject of Converſation, and are like to create Diſturbance where Peace ought moſt to be preſerved, it will be neceſſary to quote ſome Clauſes in an Act of Common Council, which was paſſed in the Reign of King *William*; and which continues ſtill in Force; and which will undoubtedly meet with the greateſt Regard. It is intituled, *An ACT of* Common Council *for ſettling the Methods of Calling, Adjourning and Diſſolving the Common Halls, upon the ſeveral Elections of the* Mayor, Sheriffs, Chamberlain, *and other Officers uſually there choſen.*

The Clauſes I mean, are as follow.

And it is Enacted and Ordained for the future, That if after any *Common Hall* is aſſembled, for any of the Elections, as aforeſaid, a Poll and Scrutiny, or either of them, ſhall be lawfully demanded, or any other Difficulty ſhall ariſe, which may require the Adjournment of the ſaid Hall, That then the Right of granting and taking the Poll and Scrutiny, or either of them, and adjourning the ſaid Hall from Time to Time, till ſuch Poll and Scrutiny are concluded, and the ſeveral Elections finiſhed, ſhall be in the *Sheriffs* of the ſaid City for the Time being, and no other; Any Law, Uſage or Cuſtom to the contrary notwithſtanding.

But if it ſhall at any Time happen, That any Diſpute or Difference ſhall ariſe at ſuch Elections between the *Sheriffs* for the Time being, touching any Matter relating to Adjournments, Polls or Scrutinies, that may impede or hinder the compleating and finiſhing thereof within the Times here-

hereafter for that Purpoſe limited and appointed; That then and in ſuch Caſe, all ſuch Differences between them the ſaid *Sheriffs* ſhall be determined by the Right Honourable the Lord *Mayor* for the Time being; and ſuch Orders and Directions as his Lordſhip ſhall therein make, ſhall be obſerved by the ſaid *Sheriffs* accordingly; and in Default of an immediate Compliance with ſuch Orders and Directions, that then it ſhall and may be lawful to, and for the ſaid Lord *Mayor* for the Time being, to proceed in granting and taking the Poll and Scrutiny, or either of them; and in Adjourning the ſaid Hall from Time to Time, till ſuch Poll or Scrutiny are concluded, and the ſeveral Elections finiſhed; in like Manner as the ſaid *Sheriffs* ſhould or might have done, in caſe no ſuch Difference had happened.

And it is hereby further Enacted and Ordained, That where any Poll or Scrutiny, or either of them, for determining the Elections of the Officers and Perſons aforeſaid ſhall be granted, that the *Sheriffs* for the Time being, ſhall finiſh ſuch Poll within Three Days next and immediatly enſuing the firſt Meeting and Aſſembling of the *Common Hall*; and that the ſaid *Sheriffs* ſhall, and are hereby required to finiſh the Scrutiny, and to make Return of ſuch Officers and Perſons as ſhall be ſo choſen within Seven Days next and immediately enſuing the finiſhing ſuch Poll; And in Caſe of Difference between the ſaid *Sheriffs*, as aforeſaid, that then the Lord *Mayor* for the Time being, ſhall, and is hereby required, to finiſh ſuch Poll within Three Days next and immediately enſuing ſuch Difference, and to finiſh the Scrutiny, and to make Return of ſuch Officers and Perſons as ſhall be ſo choſen, within Seven Days next and immediately enſuing the finiſhing of ſuch Poll, in like Manner as the *Sheriffs* ſhould have done, in caſe no ſuch Difference, as aforeſaid, had happened.

IN Purſuance of this Law, and according to the antient Cuſtom of the City, the Common-Hall was aſſembled on *Midſummer-Day*, and the preſent Sheriffs, who, as you ſee above, are the ſole Judges of ſuch Election, declared the Majority to be in Favour of Sir *John Williams* and Mr. *Lockwood*; upon which a Poll was demanded, and carried on Three Days with the greateſt Decency and Order, and ſuch was the Complaiſance of the two Sheriffs, *Parſons* and *Child*, that they condeſcended to name the Hour on which the

Books

Books ſhould cloſe each Night, though they were not obliged to ſhew any Conceſſion of that Nature.

When the Poll was concluded, they ſummoned the reſpective Candidates to name proper Perſons who ſhould have the Inſpection of the Books, in order to ſee the Number: But Mr. *Falkingham* (appointed by Sir *Richard Hopkins*, and Mr. *Feaſt* as their Inſpector) complains, That the preſent Sheriffs did not ſtay for his Return out of the Country to finiſh that Work, which they were in Duty bound to do; and ſeems to charge them with dealing unfairly, becauſe they did not wait on his Hours, and obey his Summons.

The Gentlemen, according to the old Cuſtom of the City, and the conſtant Uſage on like Occaſions, declared the Two Perſons duly elected, on whom the Majority had juſtly fallen. And, in the Method of ſuch Declaration, omitted proclaiming the Numbers, which was ſeldom or never done on ſuch Occaſions. It is certain our preſent Lord Mayor can never blame this Behaviour, ſince it is the ſame which he has obſerved in the Election of an Alderman for *Cripplegate-Ward*, where his Lordſhip himſelf has declined mentioning the Particulars of the Poll: And the Manner in which Mr. *Baylis* was ſworn Alderman of *Bread-Street-Ward*, is freſh in every Body's Memory; and 'tis hoped Sir *John Ward* will not forget it.

When the Declaration was thus made, a Scrutiny was demanded by ſeveral of thoſe who were concerned to find themſelves a Minority. And it was regularly and juſtly granted: But, to the great Surpriſe of all honeſt Livery-Men, Sir *Gerard Conyers*, our Lord Mayor, aſſiſted by the Court of Aldermen, came into the Hall, and, by their Mouth Sir *William Thomſon*, declared, they would interpoſe in this Affair; which they did in the ſame Manner as was done at the Time that Mr. *Papillon* and Mr. *Dubois* were duly choſe Sheriffs; and the M————y who then preſided, (determined on the Murders of *Ruſſel*, *Sidney*, and others) obliged Sir *John Moore*, then Lord Mayor, to come down on the *Huſtings*, and proclaim ſuch Perſons Sheriffs as they knew would pack corrupt Juries fit for wicked Purpoſes.

The Recorder acquainted his Fellow-Citizens, That our Lord Mayor was determined to do them Juſtice; and indeed it was very manifeſt, that his Lordſhips Intention was to ſee Right take Place, ſince that very Night he refuſed

to

to grant his Precepts to the Clerks of the ſeveral Companies, to produce a Liſt of their reſpective Livery-Men.

What Reaſons Sir *Richard Hopkins* and Mr. *Feaſt*'s Friends might have, to decline this impartial Way of trying the Merits of the Election, are as yet kept ſecret; tho the only Motive which ſeems to have induced them to avoid this Method of diſcovering, whether the Declaration of the Sheriffs was juſt or not, is, That they were conſcious to themſelves, that Sir *John Williams* and Mr. *Lockwood* had a fair and undoubted Majority of legal Votes.

When the Court met on *Friday* the 5th of this Inſtant, Mr. *Parſons* and Mr. *Child* again renewed their former Declaration, and adjourned it till Five in the Evening, in order to ſee whether the Lord Mayor and his Adviſers would condeſcend to allow the Citizens of *London* the Liberty of going through the Scrutiny, which had been demanded; and which the Two Candidates, who appeared to them to be duly elected, were willing ſhould be compleated; and in order to it, offered to wave that Clauſe in the Act of Common-Council, which fixes a Time for the Determination of ſuch Enquiry.

But to the great Surprize of all honeſt and impartial Judges, his Lordſhip attended, as before, diſſolved the Common-Hall at Three the ſame Day; and took this violent Step at a Time when the City was in ſuch great Confuſion, and ſo important a Point remained undetermined. ——He declared, That they were convinced the Majority had fallen on *Hopkins* and *Feaſt*: And this he had no other Authority for aſſerting, but the Oaths of ſome Inſpectors, and Mr. *Falkingham*, who had before complained, that the Sheriffs had treated him ill by preventing his Caſting up the intire Poll. He and thoſe other Perſons depoſed, That they believe the Numbers were ſuch as were then declared: And thus the Court of Aldermen, without ever ſeeing the Books, and depending on the Opinion of thoſe Men, illegally ventured to contradict what the proper Officers, who had the Poll to produce for their Juſtification, had regularly, and in the uſual Manner, proclaimed and maintained.

The Citizens of *London* cannot but ſee what a dangerous Blow it will be to their Freedom, if the Election of Sheriffs ſhould thus be wreſted from them, and given to the Court of Aldermen; who, if they ſhould ſucceed at this Juncture, will

will never part with that great Privilege: And therefore, if ever there was a Situation of Affairs, when Courage and Reſolution were neceſſary to be exerted, it is at preſent; or elſe there is an End of the Privileges of which we have with ſuch Reaſon boaſted.

It is hoped, that ſince they have taken 'till *Tueſday* next to conſider of this Affair, they will ſtill do Juſtice to their Fellow-Citizens, by admitting Sir *John Williams* and Mr. *Lockwood* to ſeal their neceſſary Bonds, who are undoubtedly duly choſen, and fairly returned.

There will ſoon appear a Number of Affidavits taken on this Account, which will convince all Mankind, with how much Bribery and Corruption this Matter has been purſued; and what Efforts have been made, by all Perſons in Employment or Authority, to carry a legal Majority for Two Gentlemen, whoſe Characters are well known to all their Neighbours.

I would once more obſerve, that the People of *England* are eſſentially concerned in this great Affair, ſince the laſt Time that our Rights were thus violated, corrupt Juries ſoon enſued, who brought Lord *Ruſſel* and Collonel *Sidney* to the Block, and ruin'd many honeſt Families.

The Reſentment of thoſe Times was levell'd at *Pickington* and *Shute*, whoſe Courage and Reſolution is equall'd, if not ſurpaſs'd, by the juſt and intrepid Part which Mr. *Parſons* and Mr. *Child* have acted in Support of their own and their Country's Rights.

It is hoped, Sir *William Thompſon*'s Zeal, exerted on this Occaſion, is purely by Command, and not according to his own Opinion and Advice: For if it ſhould appear, that he has been inſtrumental in animating and encouraging theſe Feuds, it may juſtly be ſaid, That the Favours lately beſtowed on him by the Court, are not placed ſo deſervedly, as it could be wiſhed.

I hope, that he will give honeſt Counſel for the Good of the City; though if he ſhould lie under a Miſtake, it is not the firſt Time that he has been miſled; as appears by the following Reſolution paſs'd in the laſt Parliament relating to him:

'Reſolved, That the ſeveral Informations in the ſaid Re-
'port, mentioned to have been given to the ſaid Committee
'by Sir *William Thompſon*, Kt. (a Member of this Houſe,)
'tending to accuſe the right Honourable *Nicholas Lechmere*

Eſq';

" Eſq; his Majeſty's Attorney-General, and one of his Ma-
" jeſty's moſt honourable Privy Council, of corrupt and e-
" vil Practices, are malicious, falſe, ſcandalous, and utter-
" ly groundleſs."

Since the Sheriffs are allowed to take a Poll or Scrutiny on an Election, is it not repugnant to Reaſon, as well as Law, to ſuppoſe they have no Right to form any Judgment thereupon as to the Majority of legal Votes, when their own Safety depends upon it? For they are obliged to make a juſt Declaration and Return of ſuch Perſons as are duly elected by ſuch a Majority, which the Nature of their Oath of Office requires of them.

In this Caſe, a Scrutiny was demanded; ſo ſenſible were the Perſons preſent, that the Sheriffs Authority was duly executed; and they ſubmitted to it by making ſuch a Demand.

Every Body muſt admit, That it is the Duty of the Lord Mayor, to iſſue out his Precepts to the Clerks of the ſeveral Companies, to return the Liſts of the Livery, in order to enable the Sheriffs to receive further Information, and to determine with more Certainty on whom the Election is of Right fallen: But in Caſe of ſuch Refuſal, when a proper Application hath been made for the Purpoſe, the Sheriffs are obliged by their Oath of Office, and by the ſtricteſt Rules of Reaſon and Juſtice, to go through the Enquiry in the beſt Manner they are able, and to make ſuch Return as in their Conſciences they believe to be juſt.

It is evident and clear, That the Lord Mayor and Aldermen can have no Authority to make a Declaration of Officers, at whoſe Election they had no Right to preſide; and conſequently no Opportunity of diſcovering the Frauds and Abuſes that might have been practiſed.

The Sheriffs are not the Officers of the Court of Aldermen; for though by the Indulgence of the Crown, they are to be choſen by their Fellow-Citizens, yet they yearly accompt with his Majeſty in his *Exchequer*, and not with the Lord Mayor and Aldermen, as naturally they would do, if they were dependent on them.

It is hoped, that one Conſideration will have Weight with the Gentlemen themſelves; which is, if they ſhould, in ſo unwarrantable a Manner, take Poſſeſſion of thoſe Offices; and that hereafter it ſhould appear, as it infallibly will, that they are not elected by a Majority of legal Votes, every corporal Execution will be deemed a Murder; and all other

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Proceſſes will be no leſs than Robberies: And the whole World is left to judge what a Train of dire Conſequences muſt attend ſuch unwarrantable Proceedings. The Declaration of a Lord Mayor will never prove a Juſtification in Law, to ſave them from the criminal and civil Proſecutions to which they may ſubject themſelves, by raſhly taking this Office upon them, when a Majority of legal Votes will be proved againſt them.

It is not doubted but the Common-Council of *London* will aſſiſt their Fellow-Citizens in aſſerting their Rights; and that they will act with Vigour at this important Juncture, notwithſtanding any Menaces to deter them from it: Neither will they fear the Example of Alderman *Corniſh*, who when he appeared moſt zealous for the Defence of the City, was by the Miniſters at that Time eſteem'd too honeſt a Man to live.

The Method of deſtroying him, with many other worthy Citizens, was contriving a ſham Plot, and bribing of corrupt Witneſſes to ſwear them into it: And the pack'd Juries return'd by the Lord Mayor's Sheriffs, with great Chearfulneſs and Pleaſure found them guilty.

I am, Sir,

Your humble Servant,

A Whig Livery-Man of *London.*

Printed for *T. Payne*, near *Stationers-Hall*, 1723.

THE

True Briton.

To be continued Weekly, July 15. 1723.

——Populus me ſibilat; at mihi plaudo
Ipſe domi, ſimul ac nummos contemplor in arca.
Hor.

A Kingdom can never be happy, where the Intereſt of the King is oppoſite to the Good of his People, and when a Prince is obliged to overturn the Bulwarks of Liberty, in order to maintain himſelf on the Throne.

This is now the unfortunate Situation of moſt States in *Europe*, where the deſtructive Doctrine is received, that a Man's Duty to his Country is to be meaſured by his Allegeance to his Maſter, when it may be inconſiſtent and oppoſite.

POLAND is a viſible Inſtance of this Diſtinction, where King *Auguſtus* labours to ſettle the Succeſſion on his Son, and render the

Crown hereditary. Every Patriot ought to oppoſe ſuch Attempts, and endeavour to preſerve the Government in its ancient and natural Purity. It muſt be allowed, that no Perſon who purſues the true Intereſt of that Kingdom, ought to yield to thoſe foreign Innovations. It is certain, that King *Auguſtus* has ſo far complied with their Diſpoſitions, as to change that Religion, of which whilſt he only was Elector of *Saxony*, he had appeared a zealous Defender; but ſtill it were happy for the *Poles*, if they could find him as true an Aſſertor of their civil Rights, as he appears a ſincere Convert to their Faith.

In *Sweden*, the preſent King muſt have different Views from the Inclinations of his People, and he muſt eſteem his Title to that Crown precarious. Such a Thought will prompt him to make the beſt Uſe of his Time, to improve the Advantages he has at preſent, to the private Benefit of his hereditary Dominions.

The glorious Stand lately made by the States, deſerves to be recorded to their eternal Honour; who, notwithſtanding the King and Queen's Letters, reſolved to give the Title of *Royal-Highneſs* to the Duke of *Holſtein*, whoſe Right they ſeemed inclined to defend. There cannot be a greater Satisfaction, than to ſee thoſe who are the natural Guardians of Liberty, exert their Power to that great End:

And

And on the other Hand, what a Misfortune muſt it be to a Nation, where thoſe who are intruſted on the Part of the People as their Repreſentatives, imploy the Confidence their Principals repoſe in them, to yield up their Privileges to the Will of an arbitrary Adminiſtration, and reſign themſelves to the Diſcretion of corrupt and deſtructive Counſels? It muſt be as fatal to that unfortunate Country, as it was to *Rome*, where the Power of the Tribunes came to be the chief Inſtrument that inſlaved them.

In *France*, the Regent's *Scheme*, is to ſecure his aſcending the Throne, whenever it becomes vacant by the Death of the preſent King; and whatever can promote that End, will be ſtiled the true Intereſt of the Kingdom, by his Royal Highneſs and his Creatures. The Affairs, both foreign and domeſtick, will be conducted with that View, and that ſingle Conſideration will influence all his Councils.

It is our Happineſs in *Great Britain*, to be free from all the Miſchiefs which naturally attend ſuch pernicious Counſels; and we have the Satisfaction of knowing, that our King can have no ſeparate Intereſt from that of the Publick: Therefore, it is no Wonder, that thoſe Men who are deluded by an extraordinary Way of Thinking, and oppoſe any of his Miniſters Meaſures, ſhould be branded with Diſaffection; and it is certain, that no Power ought to be

eſteemed dangerous, when veſted in ſuch Hands.

The great Misfortune which may hereafter prove the Conſequence of ſuch Condeſcenſion in the Legiſlature, ought not to affright us, ſince it is viſible, the Adminiſtration of Affairs will be continued in the Hands of *Whigs*, who always tell us they are the great Patrons of Liberty.

Whenever Miniſters are ſenſible, that their Actions are faulty, and will incur the publick Cenſure, they will hire Hackney-Scriblers to juſtify their Actions to the World; and there cannot be a greater Sign that Men in Authority are conſcious of their own Guilt, than their taking ſuch extraordinary Pains to varniſh the worſt of Actions.

For my Part, it is with Pleaſure I ſee ſome Perſons very much moved at the Encouragement this Paper has found in the World; and I aſſure them, that ſince I find it is diſliked, they may depend upon my continuing of it with Double the Spirit.

I ſhall not ſay any Thing relating to the Perſon on whom ſuch Reflections are caſt by theſe Writers; but ſhould beg of thoſe mercenary Tools to vindicate their Pay-Maſters, by anſwering any Parts of what has been objected to them, by Men who are not wiſe enough to diſcover ſome Virtues, where they are wanting.

If ſuch a Venal Pen was to write a Panegyrick on the Perſons that imploy him, he muſt alter his Stile, as they vary in their Way of Acting.

In the Queen's Time, he muſt ſay, That the *Schiſm* and *Conformity Acts* weakn'd the Proteſtant Intereſt; but, in this Government, he muſt aſſert, That the Church was in Danger by repealing of them.

In the Queen's Time he muſt accuſe the Men that then were at the Helm, of Breach of Truſt, for having put an End to a long and expenſive War by the Treaty of *Utrecht*. But in theſe Times, we muſt write in favour of Alliances entred into on the ſame Foundation.

Such a Scribler, if he proceeds in this Method, muſt exclaim againſt the *South-Sea* Project at one Time; and ſoon after become the *Advocate* and Skreen of thoſe who had brought upon us ſuch general Deſtruction, that can be compared to nothing more properly, than a *general Deluge*; whence none eſcaped, but *thoſe* that were in the *Ark*.

He muſt plead for Attainders, or Mercy, juſt as it ſuits his Maſters Conveniencies, without the leaſt Regard to *Juſtice* or *Truth*; and then he muſt have the Confidence to accuſe every Man who differs from him, without having varied in his Way of acting.

The Words of ſuch People are no more to be eſteemed, than the Speech of a corrupt Mem-

Member in a Houſe of Parliament, when he is talking as if he was to be paid as *Hackney*-Coach-man, by the Hour.

All the Reflections caſt in a certain Paper on a Gentleman there called *Chatter*, relate to his private Life; and none can ſuffer from them but himſelf.

When Men at the Head of Affairs are guilty of Crimes, the whole Kingdom, nay, all *Europe*, may ſuffer from the meaneſt of their Faults; and they are to anſwer for the Welfare of all thoſe that live under them.

To the True-Briton.

SIR,

THE Authors of our late glorious Revolution, well knowing the fatal Conſequences a ſtanding Army might have in Time of Peace, took effectual Care (as they then thought) to prevent them.

They were ſo apprehenſive of an Attempt upon their Liberties, that they refuſed their Glorious Monarch one favourite Regiment; tho' he was ſo great and ſo known an Aſſertor of Liberty, and could not poſſibly be ſuſpected of any Attempts on the Freedom of a Nation, in Defence of which he had risked his Life and Fortune.

There

There is not one Inſtance in Hiſtory, of a free State and a ſtanding Army ſubſiſting long together.

There are, indeed, many Inſtances of the Civil Power being deſtroyed by an Army; particularly, during the Uſurpation of *Cromwell*, when our Grandfathers were reduced to the moſt abject Slavery, by a Number of Soldiers much inferior to what has ſince been ſeen in Time of Peace.

We are at preſent in no Danger from our Army, which is ſo ſmall, that a Scheme to dethrone His M———y, and which was voted by the P———t to be a *dangerous* one, was to have been executed by *Two hundred Soldiers*.

The ſmall Number of our Troops is not our only Security: Our Army is under the Command of a Prince in whoſe Hands Mankind might ſafely truſt every Thing that is dear to them. But if ever His Majeſty's Affairs ſhould call him into his Foreign Dominions, and a wicked and evil Miniſter ſhould clandeſtinely obtain a Grant to command the Army (in his Abſence) without any Controll, and independent of the Civil Power, how deplorable would our Condition then be?

We ſhould then find, That our Military Power, *ſmall* as it is, would be ſufficient to to keep us in perfect Submiſſion.

Nor is it likely, that a Miniſter who ſhould thus poſſeſs himſelf of ſo unwarrantable a Power, would care to reſign it again, even to his Maſter. He would, very reaſonably, (on the Reſuming of the Civil Power) fear an Impeachment in Parliament; and he might poſſibly loſe his Head for ſo daring an Attack on the Liberties of his Fellow-Subjects.

I am, SIR,

Your very humble Servant, and Admirer,

M.——

Printed for *T. Payne*, near *Stationers-Hall*, 1723.

THE True Briton.

To be continued Weekly, July 19. 1723.

Degeneres animos timor arguit.

Virg.

I Have lately read ſome Libels that reflect on a certain Perſon of Quality, as if he were the Author of this Paper. I dare affirm, That thoſe who aſſert that Fact, are Strangers to me; for I am but a Country-Gentleman. But I think my ſelf obliged to clear my Character from all Accuſations brought againſt any Man, who is ſuſpected of being concerned in this Work.

The TRUE BRITON has already done ſome Service to the Publick, ſince he has provok'd the Mercenary and Hackney Scriblers of an abandon'd Faction, to entertain the Town with *Domeſtick Abuſes*, and to ſhorten the *Foreign Intelligence*, which generally us'd to fill their Papers. What they now ſeem to attempt, every Body can diſprove; but their former Method of entertaining us with Lyes from Abroad, could not ſo eaſily be confuted.

I did not intend to have troubled my Readers with any Remarks on ſuch impotent Malice as of late has been publiſhed: But when I find, that, not content with reviling the Character of the ſuppoſed Author, which cannot ſuffer by the weak Reflections of ſuch Wretches, they gow ſo wanton in Falſehood, as to contradict Matters of Fact, I cannot forbear offering ſome few Conſiderations in Defence of Truth, the greateſt Enemy to them and their Party.

The firſt and Great Accuſation againſt the Perſon inſinuated to have thus delivered his Thoughts, is, That he received a Penſion ſometime ago, which has of late been ſtopp'd; and thus they would induce the World to believe, That what I call Zeal, is purely Reſentment. But to give a plain Anſwer to this Inſinuation, I proteſt and declare, That I never had any ſuch Favour from the Crown; and can appeal for the Truth of this, to thoſe whoſe Province it naturally is to have the Care of the Finances. This, I ſay, I could do now, were it proper to declare my Name; and this I will do at a more ſeaſonable Time and Place, when Perſons able to do me Juſtice in this Particular will, I dare ſay, confeſs to the Publick my Innocence from that Charge.

I muſt confeſs, That they have laid a great many perſonal Faults to my Door; But their Reflections are only in *Words*, and I am little concerned at ſuch a Method of reviling me. Every Perſon is liable to be thus calumniated; and it is the Duty of every honeſt Man to deſpiſe this Manner of traducing his Character. The only ſevere Method of convincing the World, that Reputation is really affected

affected, is, When a bare Narrative of undeniable Facts, without any indecent Expreſſions, is conſtrued and called a ſcandalous and traiterous Libel by thoſe concerned in the Tranſactions preſumed to be Villainous. Men who are ſo ſenſible of their own Guilt, as to ſhew a Reſentment on that Occaſion, need give no other Proof of the Truth of what is alledged againſt them. All other Ways of abuſing are Trifles, and immaterial; and therefore I ſhall take this Opportunity of declaring, I ſhall not trouble my ſelf with ſaying any more on this Subject; but only in general, aſſure my Friends, That I never will ſacrifice the true *Intereſt* of *Old England* to any Cabal; nor depart from the Duties incumbent on me as a Subject, to the beſt of Kings, and a Member of a free Government. Theſe ſhall be always next my Heart, and before my Eyes, 'till the Hand of Providence ſtops my Pilgrimage. And what Faults I may have, they ſhall never be to the Publick, or obſtruct my Zeal for that Prince and Family, which, by all the Ties of Conſcience and Intereſt, we ought to ſupport.

Some of theſe Papers endeavour to anſwer the Letter ſent to me from a *Whig Livery-Man.* But, for the Satisfaction of the Citizens of *London*, I ſhall clearly ſhew, That they rather ſtrengthen, than invalidate any Arguments brought to prove the precarious Condition of the Liberties of that great and populous City.

One, who is intirely inſignificant, begins a pompous Preamble that has nothing in it but Words; and I ſhall only confine my ſelf to Matters of Fact.

He inſinuates in his third Paragraph, That he is a *Foreigner*; and, indeed, I am very apt to believe, he ſpeaks Truth in this Particular; ſince he, at the ſame Time, advances a Principle very unbecoming a Man who would appear a Defender of Liberty. He owns, *That if the City of* London *were to loſe their Privileges, he had rather truſt them with ſo excellent a Prince as his preſent Majeſty, than in the Hands of Mr.* Humphry Parſons. For my Part, no one can have a more juſt Senſe of our preſent Happineſs, in living under ſo gracious a Sovereign, than I have; but I muſt own, though every Thing is ſecure in his Hands, yet Time muſt come, when His Majeſty, and his Royal Highneſs, for our Sins, will be taken from us; and then I will declare I had rather ſee the Sheriffs of *London*, who are choſe by the Citizens, defending their Rights, than ſee thoſe Rights owing to the Favour of a Court, and liable to be taken away at Pleaſure. His Majeſty is not at all concerned in the preſent Diſpute; neither do I ſuppoſe any one in Authority would interpoſe or influence any Perſons on this Occaſion.

The King can be no otherwiſe concerned, than as a Tender Guardian of his People, to maintain the City of *London* in their juſt Privileges in Oppoſition to the notorious Attempts of the L——M——: and His Majeſty's Miniſters are Men of ſuch Honour and Integrity, that they cannot be preſumed to countenance and adviſe ſuch unwarrantable Acts.

This Writer proceeds next to diſpute that which was never yet denied by any Perſon, That Sir *John Williams* and Mr *Lockwood* had a Marjority in the Com-

Common-Hall. He caſt ſome vile Reflections on Mr. Alderman *Parſons*, who by his Steadineſs and upright Behaviour at this important Juncture, could expect no leſs than to draw upon himſelf the Enmity of ſuch mercenary Tools.

The many falſe Aſſertions contained throughout the Paper, are too inſignificant, and will be too little regarded by Mankind to make an Anſwer neceſſary: And that I may not trouble my Readers long with entring into the Particulars of the whole Affair, upon which I have lately writ ſo fully, I ſhall content my ſelf with referring them to what I have ſaid formerly; and ſhall only aſſure them, That on a farther Enquiry, I ſtated the Facts as they really will appear.

The Manner in which he repreſents the Oath of Mr. *Falkingham*, upon whoſe Credit my Lord Mayor has built his Belief of this Majority, appears to be abſolutely falſe, by the Accounts they have given themſelves; for they only pretend to ſay, he ſwears to the beſt of his Knowledge and Belief; whereas this Scribler preſumes to ſay, his Oath was poſitive and certain.

The Quibble, with which they would evade the Demand of a Scrutiny, muſt occaſion ſome Mirth; for they affirm it only related to the Numbers. But at that Time, the Schemes which were afterwards practiſed, were not contrived; neither had the L——M—— and his Ald—— then taken the Reſolution of acting contrary to Charter and Preſcription

This Writer allows, That my Lord Mayor refuſed his Precepts; but, ſays he, *The Reaſon was, becauſe thoſe Precepts were only of Uſe as to the Rights and Qualifications of the Pollers, and not as to their Num-*

Numbers. This Admiſſion is very fair, and plainly ſhews, That the Rights and Qualifications of the Livery-men were out of the Queſtion, and a legal Majority the leaſt of their Care. They thought it ſufficient, if, by admitting Clerks of the Poſt-Office and common Soldiers to vote, they could carry their Point againſt the Livery-Men of the City; who had no Way of maintaining the Power they had of chooſing their own Sheriffs, but endeavouring to diſcover the many Abuſes which had been practiſed at the Election, and which the Method of carrying on ſuch an Election made but too eaſy.

This *Proceeding*, ſays he, in another Part of his Paper, *if it appeared to any a little extraordinary, is vindicated by the unreaſonable Methods of the Sheriffs, which made it neceſſary.* What a Manner of Argument this is, is ſubmitted to the whole World; and if what they have falſly laid to the Door of the Sheriffs, were true, is it a Reaſon, either in *Juſtice* or *Conſcience*, to induce my L----d M----r and his Al————n to break thro' the Charter, and infringe the juſt Rights of his Fellow-Citizens? The Law was open to have puniſhed Mr. *Parſons* and Mr. *Child*, if they had acted contrary to it; and I don't doubt but to ſee the Day, when Sir *G——d C——s* with his pretended Sheriffs, will be put in Mind, that we live in a free Goverment, where Oppreſſion is odious; and where their Proceedings will be ſhewn in their proper Colours.

He admits, *That the By-Law's only provided in Caſe of Diſputes between the two Sheriffs*; but he ſays, *They could not imagine Sheriffs would return a Minority on the Poll.* This I think is pretty extraordinary, to juſtify an Action which he confeſſes is contrary to Law, which

which Law can be repealed by no inferior Authority, to that which enacted it. In this Place he makes a Trifle of those Clauses mentioned in a former Paper; but when he comes to confess, That Sir *John Williams* and Mr. *Lockwood* were willing to wave that Clause which fixes a Time for the Scrutiny, in Order to go through the Examination fully and impartially, he asserts, it was not in their Power to wave *any Part* of it; though my L—— M—— has resolutely ventured to destroy the *Whole*. He then declares, That he will be try'd by a Jury of Citizens: But I would have him be better assured, that the Pretenders *H——ns* and *F——st* will be confirmed in their Office, before he submits to such a Tryal: For if ever this Scribler or his Masters come to appear before 12 impartial honest Men, I believe they would have what most People would esteem *Justice*.

I shall never more give my self the least Trouble of answering, or so much as mentioning any of their malicious Reflections for the future; but shall continue to lay Truth open in the best Manner that my Capacity will permit: And as for the Noble Person so falsely accused of being turned Author *of late*, I believe he rather receives Joy than Displeasure, to find himself treated by the Faction with the same Inveteracy that they bear to the Liberties of their Country.

This late Step relating to the Sheriffs, sufficiently justifies those worthy Men who opposed Sir *G——d C——rs* being L—— M——; and could the City have foreseen the Calamities which have been the Fruits of his Reign, I make no Manner of Doubt, but that had he been elected in that

Office

Office, it would have been by the Court of Aldermen *only*, and in Oppoſition to a *legal Majority*.

To get a Number of People in their Court, they were forc'd to apply to Sir *H——rs M——rs* (a late *South-Sea* Director) to act on this Occaſion; who has been uſed to this Kind of Behaviour in the Management of that deſtructive Scheme.

Our L——M——, from the Abundance of his Zeal, refuſes ſtill to ſwear Sir *John Williams* Alderman of *Cripplegate Ward*; though he has admitted him to be firſt on the Poll. So unwillingly can *they* do Juſtice, who only talk of it, and think it ſufficient to be flattered by their Creatures, and paid by their Maſters.

WHEREAS it has been inſinuated, in the *Daily Journal* of the 22d and 23d of *May* laſt, That the *Paper-Money* current in *South-Carolina*, is made ſo by ſeveral Acts of the Aſſembly of that Province *ratified*, *&c.* Which *Ratification* is generally underſtood to be by the *Lords Proprietors* of the ſaid Province. But that Inſinuation is groundleſs, and ſeems to reflect on the *Lords Proprietors*, who have not only *refuſed* to *ratify* any of thoſe *Acts* of *Aſſembly*, but always gave Inſtructions to their ſeveral Governours, to *reduce* and *ſink* the *Paper-Money* of the ſaid Province; and this is notorious and well known to moſt Merchants and Traders to the ſaid Province: And not only ſo, but when ſeveral of the Merchants there petitioned againſt the *Increaſing* the *Paper-Credit*, they were (without the *Knowledge* or *Conſent* of the *Proprietors*) committed to *Priſon*, and forced to pay more than 1000 *l.* for their Fees, before they could obtain their Diſcharge; And this in the Time of the preſent Governour *Nicholſon*.

Printed for *T. Payne*, near *Stationers-Hall*, 1723.

THE True Briton.

To be continued Weekly, JULY 22. 1723.

——*Simili frondeſcit virga* Metallo.

VIRG.

THERE is not any one Conſideration that reflects more Honour on the preſent wiſe and virtuous Adminiſtration, than the ſupplying every Vacancy in the Ep--ſ--pal Bench, with ſuch *inimitable* Perſonages, as are at once the *Surpriſe* of other Nations, and the *Curioſities* of our own.

If we regard them in their Scholaſtick, and Sacerdotal Qualifications, where ſhall we find, in ſo ſmall a Number of Men, ſo many Prodigies of Learning and Ability? It muſt be allowed indeed, that many of their Predeceſſors equalled them in *Compoſure*, but all impartial Criticks concur, that none of them had Talents half ſo well adapted to *Tranſlation*: Whilſt he, whoſe Company they a little while ago, with ſo much *Prudence*, as well as Juſtice, rejected, was confeſſedly *not upon a Level* with them in either.

If we regard them again in their Political Capacities, as L——ds of P———nt, we ſhall find them, in the moſt diſintereſted Manner, giving their Suffrages for the good of their

Country, and the *Miniſtry*; and this too, not by *Couples* or *Leaſes*, but by *Scores*, almoſt, at a Time. And it ought to be tranſmitted to Poſterity, in indelible Characters, that to their Zeal and Aſſiduity in ſome ſome late P———tary Affairs, is principally owing, that Unanimity obſervable at preſent among all Ranks of People, from the *Land's End* to the *Orkneys*. Such an Unanimity, as this Nation was hardly ever bleſs'd with before! for ſince the Departure of the late *Biſhop of Rocheſter* into Exile, 'tis univerſally agreed on, That there is one Man now Abroad, whom no Man deſires to ſee come back again.

But I would not have my Countryman believe, that to have ſo venerable a Body of Men for their Paſtors, is a Bleſſing common to other Countries, as well as our own. No! 'tis the peculiar Felicity of *Engliſhmen*. The Reformation indeed, has been ſo far beneficial, even to thoſe Countries which yet retain the old Superſtition, that their Biſhops, ſince that Time, have been much leſs exceptionable, either as to Innocence, or Literature, than before. A little before, and about the Time, that the Light of the Reformation began to dawn, there was not ſuch a Pack of abject Wretches in the World, as the Eccleſiaſticks of moſt Countries. To confirm this, I ſhall oblige the Curious with Part of a Manuſcript I pick'd up in my Travels into *Spain*. I think I had it in the *Franciſcan* Library at *Madrid*. It had no Date, but it is plain it could not be writ a great many Centuries ago.

* *

'Having finiſhed what I had to ſay on State Affairs, I 'come now to thoſe of the Church and Churchmen of this 'Reign, which I ſhall deſcribe with that Openneſs and Free-'dom as becomes a candid Hiſtorian; and the rather, be-'cauſe none of my Cotemporaries, who wrote to *publiſh*, 'have dared to take notice of them in their Writings.'

'The Doctrines of *Martin Luther* having made conſide-'rable Progreſs in *Germany*, and other Parts, and perver-'verted many well-meaning Chriſtians from the Catholick 'Faith, it was high Time for the *Spaniſh Miniſtry* to take 'Umbrage, *and proceed in an extraordinary Manner* againſt 'the Propagators of new Opinions, and unreceived Tenets. 'There was at this Time an eminent Father of the Church, 'the *Biſhop of Tortoſa*, who publickly eſpouſed ſeveral Do-'ctrines, which were thought to ſavour of the new Hereſy,

'and

' and for which, *Don Ferdinando*, who was at this Time ' Comptroller of the *Finances*, and Prime Minister of *Spain*, ' a Mortal Enemy of the *Bishop's*, resolved to summon him ' before the Inquisition. The Inquisition at this Time con- ' consisted of such mean Creatures, that most People thought ' *Don Ferdinando* had placed them there, for no other Rea- ' son, but to make the *Sant' Officio* appear contemptible and ' ridiculous to the whole World. 'Tis certain he had no ' Manner of Regard for them, any further than they served ' his *Political* Purposes. Having ordered them one Morn- ' ing to attend him at his Levee, he thus bespoke them.

" *You remember, venerable Fathers, and remember I hope,* " *with Resentment and Indignation, how some Years ago, that* " *Apostate Doctor the Bishop of* Tortosa, *broach'd that impious* " *and absurd Heresy, that* Quadrupedes had four Feet; *and* " *now of late again, to the great Scandal of Religion, and his* " *holy Function, he has revived that damnable Doctrine and* " *Position, that* Two and Two make Four. *For which* " *Abominable and Antichristian Tenets——If I don't crush* " *him——if I don't* squeeze *him, even to Destruction——* " *may I never more count publick Money on a Gridiron, or,* " *which is the same Thing, may not one kind Pistol drop through,* " *when I do.——May this Arm be never more extended to* " receive, *——nor this to* give. *——In a Word, May* " *this* Right Hand forget its Cunning.

" *It will appear to you likewise, Venerable Fathers, as clear* " *as the Sun at Noon-Day,* without any Manner of Proof, " *that a private Correspondence has long been carried on be-* " *tween the* Bishop *and* Martin Luther.

" *You remember, that you will be on this Occasion in your* In- " quisitive, *not* Episcopal Capacities, *and that the Holy In-* " *quisition* does not follow Precedents, but makes them, " *——But enough——Take Notice I have* whistled.—— " *Adieu.*

' Having deliberated on this Matter among themselves ' very maturely, they returned him an Answer next Day ' by Letter, in the following Words.

To

To his Excellency Don Ferdinando *real Biſhop of Nineteen Spaniſh Dioceſſes.*

" WE *your Excellency*'s Right Reverend Drudges, *the* " Titular *Cardinal-Archbiſhop, and the reſt of the Bi-* " *ſhops*, commonly ſo called, *beg leave to aſſure you, That* " *we are fully ſatisfied and convinced*, before we know any " Thing of the Matter, *that a private Correſpondence has* " *long been carried on between the Biſhop of* Tortoſa *and* " Martin Luther. *We beg leave likewiſe, to expreſs our* " *hearty Abhorrence and Deteſtation of that damnable Doctrine* " *and Poſition, That* Quadrupedes have Four Feet. *And we* " *ſolemnly affirm to your Excellency, That we believe from the* " *very Bottom of our Hearts, that* Two and Two make Fif- " teen; *and if ever we alter our Opinion*, 'till your Excel- " lency does ſo too, *the Devil take us and our Poſterity to the* " Nineteenth *Generation. So help us G---d. We remain e-* " *ver* obſequious to your Excellency's Whiſtle.

" *The Archbiſhop and Biſhops Inquiſitors.*

' It ought to be obſerved, That before the Biſhop had a ' Hearing in the Inquiſition, *Don Ferdinando*, to put a bet- ' ter Gloſs on the Affair, and that it might not appear to ' be the ſole Act of the Inquiſitors, had convened together ' ſome Hundreds of his Creatures of a *lower* Claſs, who, as ' ſoon as *Don Ferdinando* had courteouſly given each of them ' *his Hand*, came to the following *Determinations*.

" *Determined*, That the *Biſhop* of *Tortoſa*, has been long " employ'd in carrying on an Impious and Heretical Cor- " reſpondence with *Martin Luther*; and this Opinion we " are firmly reſolved to live and die in, in Spite of *Truth*, " *Reaſon, Evidence* and *Demonſtration*.

" *Determined*, That the *Biſhop* may have a Day, to *defend* him- " ſelf againſt the ſaid Accuſation.

' The *Biſhop* ſmil'd at the *Conſiſtency* of theſe Determinations, ' but took no further Notice of them, referring himſelf wholly ' to the Inquiſitors.

' At length came the Day appointed for his Defence before the

' In-

' Inquiſition. He began with obſerving to them, how improper
' a Seaſon it was for any Man, at that Time of Day, to publiſh his
' Belief of that deteſted Doctrine, that *Two and Two make Four.*
" But the Queſtion, ſays he, does not turn on this Point, whe-
" ther I *believe* it or not, but whether I have *publiſhed* ſuch my Be-
" lief: And, *Reverend Brethren*, I ſhould be glad to be inform'd
" what Evidence you have of this, *viz.* of my having publiſhed
" that *Two and Two make Four.* Why, ſays the Cardinal Arch-
" biſhop, this is *plainly prov'd*, from your having correſponded
" with *Martin Luther.* But how, *Reverend Brother*, ſays the Bi-
" ſhop, does it appear I have correſponded with *Martin Luther?*
" Why this is *plain enough*, replies the Arch-biſhop, from your
" *publiſhing* that *Two and Two make Four:* They are the *corrobo-*
" *rating* and *concurrent Proofs* of one another. Beſides, you have
" heard the Opinion of ſeveral *Magi*, from whoſe unerring Rules,
" *becauſe we don't underſtand them*, we are fully perſwaded of
" your Guilt.

' The *Magi* were then ordered to come in, and explain a certain
' Paper, which, it was pretended, the Biſhop had formerly dropt
' out of his Pocket; and though He had, it contained nothing
' but ſome rough Schemes of Geometry and Mathematicks; how-
' ever, it was an eaſy Matter to explain it into *Hereſy.* The *Ma-*
' *gi* began with acquainting the *Inquiſitors*, That having travelled
' quite thro' the Moon and Planets, their *Omniſcience* in Sublu-
' nary Affairs was not to be conteſted: " And, ſay they, our Ex-
" planations of the Hieroglyphicks in this Heretical Paper, You
" *will certainly* allow, as ſoon as heard, to be the moſt juſt and
" natural in the World, *tho' you neither know why nor wherefore,*
" *nor ever ſhall.* The firſt Mark of any Importance in this Paper,
" Holy Fathers, we find to be a Figure of 10. Now, it being
" certain, that *Martin Luther* has juſt Ten Fingers on his Hands,
" no more, nor no leſs, it *amounts to a Certainty*, that this Fi-
" gure of 10 cannot poſſibly ſtand for any Body elſe but him.
" *Demonſtration by G-----d!* cries out the Cardinal Arch-biſhop.
" The next Figure that occurs, is a Triangle: Now this Triangle
" having juſt *Three Corners*, and being marked upon Paper, muſt
" ſignify, according to the Rules of our *occult* Science, *Three thou-*
" *ſand Heretical Pamphlets*, which were doubtleſs *remitted* to
" the Biſhop by *Martin Luther*, and intruſted to his Diſpoſal."
' There was nothing heard now but a loud Vociferation of *Away*
' *with him*, *Away with him*; *Crucify him*, *Crucify him.* And
' voted the Crucifixion he had certainly been, if *Don Ferdinando*

' had

'had not intimated, that it would be ſufficient for his Reſentment, 'if he was only thrown into the *Sea*.

'Thus fell, amidſt the Sighs and Tears of the whole *Spaniſh* 'Nation, this moſt Learn'd and Excellent Prelate, a Sacrifice to 'the *vindictive* Ill-nature of ſome implacable Court Favourites; 'and this for no other real Cauſe, but becauſe he would not pa- 'tiently ſubmit to be one of the *Jowlers* or *Ringwoods* of *Don Fer- 'dinando*.

'There was one Circumſtance, the Day of his Execution, too 'material to be omitted. While the poor Biſhop was yet ſtand- 'ing on the *Cliff*, patiently expecting his Doom, the *little Ebo- 'ny Doctor* came up to him, to take his laſt Farewel. *Dear Bro- 'ther*, ſays he, *I with all my Soul commiſerate your Sufferings, 'which, to the beſt of my poor Abilities, I have all along------- 'heartily promoted. But for this Mitre, dear Brother, ------- 'this Mitre,------ will certainly incommode you in ſwiming. Give 'me Leave to take it off, and wear it for your Sake.* Accordingly he took it off the *departing Biſhop*'s Head, and put on his own. And wear it he long did, amidſt the loud and univerſal 'Acclamations of the *Spaniſh* Nation, ſuch was his inviolable 'Attachment to his King, his Country, and his *Spelling-Book!* 'Such his invariable Affection to *Letters* and *Poach'd Eggs!*

My *Spaniſh* Author proceeds next to ſeveral Particulars relating to *Don Ferdinando*, whoſe Name he had ſo often had Occaſion to mention, and which are not to be met with in the ordinary Hiſtories of that Time. As, How he lived in great Splendor and Magnificence, never going out a Hunting, without Eighteen or Twenty Biſhops to ſaddle his Horſe; half a hundred *Condes* and other Grandees, to hold his Stirrup, and above Three hundred Grooms of a *lower* Rank for meaner Offices. Of his great Generoſity. How he made a Preſent of a Coach and Six to every Man in *Spain*, whoſe Name began and ended with the ſame Letters that his did. How he was named to go Ambaſſador to the Court of *England*, but he refuſed going thither. How afterwards, the King obliged him to accept of it. How the firſt Thing he did, on his Arrival there, was to ſet a *Scotch* Knight and an *Engliſh* Lord by the Ears together, and then laugh at them for their Pains. How the ſaid *Scotch* Knight and *Engliſh* Lord went to Boxing *privately* in the *Middle of the Day*, and in Preſence of Thouſand Witneſſes. How there was a *cruel Three-legged Monſter* inhabited within a Mile Weſtward of *London* out of the Suburb of St. *Giles*, which the Natives were forced to appeaſe every *Six Weeks*, and ſometimes oftner,

ner, with *Humane Gore*. How great Numbers of *Don Ferdinando's Retinue* narrowly eſcaped this *Monſter*. How *Don Ferdinando's Retinue* narrowly eſcaped this *Monſter*. How *Don Ferdinando* had a Son called *Don Jeronimo*. How he ſent him into *France*, *Germany*, *Italy*, and other Countries to *poliſh* himſelf. How at his firſt Audience of the politeſt Sovereign Prince of his Age, this *Don Jerry* preſented himſelf in a riding Coat, a Piſs-burn Wig, and a dirty Pair of Boots. How *Don Jerry* traveled with a Fox along with him in his Chaiſe, which he uſed to hunt every Morning, as ſoon as he was up, in his Chamber at *Naples*, and other Places. How after many other ſignal Atchievments, for the *Glory* of the *Spaniſh* Nation, the *Advantage* of the Catholick Faith, and the *Honour* of this illuſtrious Family, this *hopeful young Man* was declared *Grandee of Spain*, by the *ſpecial* Favour of his Catholick Majeſty; an *Honour* his virtuous Parent, out of *mere Modeſty* refuſed.-------- With many other curious Particularities, I am not now at Leiſure to tranſlate.

To the TRUE BRITON.

SIR,

July 15. 1723.

THE Loſs of the *Roman* Liberty, after the Battle of *Pharſalia*, is very Pathetically bewail'd by *Lucan* in his *Seventh Book*. All True Lovers of Freedom will, I believe, be as much affected with the Paſſage as I am; and therefore I hope you will print it. I ſend it you in *Row's* Paraphraſe, for the Benefit of your *Engliſh* Readers.

Immortal Gods! with what reſiſtleſs Force
Our *Growing* Empire ran its rapid Courſe?
But now, behold, how Fortune tears away
The Gift of Ages in *one Fatal Day!*
Our Father's fertile Fields by *Slaves* are till'd,
And *Rome* with *Dregs of Foreign Lands* is fill'd.
Dear Liberty! long weary'd by our Crimes,
Forſakes us for ſome *better*, *barbarous Climes*.
While *Rome*, who long purſu'd that Chiefeſt Good,
O'er Fields of Slaughter, and through Seas of Blood,
In *Slavery* her abject State muſt mourn,
And ſcarce dare hope the Goddeſs will return.

Why

Why were we ever Free? Oh! why has Heav'n
A *ſhort-liv'd tranſitory Bleſſing* giv'n?
Medes and *Arabians* of the Slaviſh Eaſt,
Beneath Eternal Bondage may be bleſt:
While, *of a diff'ring Mould and Nature, we*
From Sire to Son accuſtom'd to be Free,
Feel Indignation riſing in our Blood,
And bluſh *to wear the Chains that make them* proud.

WHEREAS it has been inſinuated, in the *Daily Journal* of the 22d and 23d of *May* laſt, That the *Paper-Money* current in *South-Carolina*, is made ſo by ſeveral Acts of the Aſſembly of that Province *ratified, &c.* Which *Ratification* is generally underſtood to be by the *Lords Proprietors* of the ſaid Province. But that Inſinuation is groundleſs, and ſeems to reflect on the *Lords Proprietors*, who have not only *refuſed* to *ratify* any of thoſe *Acts* of *Aſſembly*, but always gave Inſtructions to their ſeveral Governours, to *reduce* and *ſink* the *Paper-Money* of the ſaid Province; and this is notorious and well known to moſt Merchants and Traders to the ſaid Province: And not only ſo, but when ſeveral of the Merchants there petitioned againſt the *Increaſing* the *Paper-Credit*, they were (without the *Knowledge* or *Conſent* of the *Proprietors*) committed to *Priſon*, and forced to pay more than 1000 *l.* for their Fees, before they could obtain their Diſcharge; And this in the Time of the preſent Governour *Nicholſon*.

Printed for *T. Payne*, near *Stationers-Hall*, 1723.

NUMB. XVI.

THE True Briton.

To be continued Weekly, JULY 26. 1723.

Dî patrii, ſervate domum, ſervate nepotem;
Veſtrum hoc augurium, veſtroq; in numine Troia eſt.

VIRG.

To the TRUE BRITON.

SIR,

AS *Publick Credit* has the greateſt Tendency to the *Publick Benefit*, to which great End all your Elegant Labours ſeem to be calculated, I doubt not but you will permit the following Thoughts upon this Subject to appear in your Paper.

Publick Credit is that Credit amongſt Men by which the Publick, in a great Meaſure, ſubſiſts, and the Body of the People grow rich and powerful; for as particular Perſons, in their ſeveral Callings and Stations, ariſe to be Wealthy by the Influence of *Private Credit*, ſo does the Nation in general grow Great and Proſperous by *Publick Credit*.

Either in the one Caſe or the other, there muſt be an *Appearance* of Honeſty at leaſt, to raiſe this Credit to any conſiderable Height, ſo as to be laſting. The People or Nation that are ambitious of it, ſhould bear the niceſt Reputation in the World; they muſt be Men of Morals and Manners; of Honour and Integrity; Wiſdom, and Penetration; Fidelity and Impartiality, and have every commendable Quality which embelliſhes Mankind: So blameleſs muſt they be in their Lives and Converſations as not to be ſuſpected capable of an ill Action.

Conſidering the many great Requiſites to *Publick Credit*, it is not to be admired, That every Reign and every Climate is not attended with it: If ſuch Men ſhould be at the Helm of a Government, who, inſtead of convincing the Publick, That all their Actions are for the publick Welfare, ſhould point out, in every Step of their Conduct, they are againſt the Publick; who, inſtead of acting ſteadily for the Good and Benefit of the People, ſhould act in Concert, with unſhaken Steadineſs, for the Good of *Themſelves*, and give up the People; who, refuſing to countenance *all* the Subjects of any Kingdom or Country, ſhould careſs and protect the *feweſt* of the Subjects, and thoſe *Harpies* and *Sharpers*, and treat contemptuouſly a Majority of them, *known* to be Honeſt; who, inſtead of interpoſing their Authority to quiet the Minds of Malcontents to their Government, ſhould take all Opportunities to incite Jealouſies and Suſpicions in the Populace, Then indeed, *Publick Credit* would be in a very languiſhing Condition.

But, it is the Happineſs of *England* (which boaſts of ſo many peculiar Bleſſings) to know no ſuch Men, and no ſuch Government: Our Miniſters in Power vigorouſly act for the publick Welfare, excluſive of any *private* Views to *themſelves*; They are ſteady to the Intereſts of His Majeſty, and thereby of his People, and intirely *unmindful* of their own; they countenance and prefer all Sorts of Perſons who are *Deſerving*, without the leaſt Diſtinction of Parties;

they

they rule by a *Majority* of those whose *nice Honour*, and *very great Integrity*, sets them above Bribery and Pensions; they endeavour to quiet the Minds of the Subjects, by demonstrating their *sincere* Intentions to secure their Properties. In short, their whole Conduct is free from Suspicion, that they have any Designs upon the Liberty of the People.

If this be our envied Case at this happy Juncture, I hope no one will be so very Audacious, and so much abandon'd to the Good of his Country, as to impute to this Time a Loss of *Publick Credit*; especially when at present our Revenues are in so flourishing a Condition; when such effectual Care is taken for Payment of the Publick Debts; when our Stocks upon the *Royal Exchange* are rising; and when the Interest of Money all over the Kingdom is sinking; and when we have so much Faith and Confidence in one another, as to trust our Treasure, even in the Hands of Aliens, upon personal Security.

It is not long since our *South-Sea* Stock arose to the Glorious Price of One Thousand *per Cent.* And all by the excellent *Oeconomy* of our Honest Managers then in Being, and the great Advance of *Publick Credit.* And when our wise and prudent Governours (who had not the *least Share* in the Misfortunes and Plunder of those Times) saw that National Credit was grown too rampant, and the *Harpies* of the *Alley* had precipitately push'd it on to its Ruin, so *dreadfully* they punish'd the Authors of our Miseries, that they did not vouchsafe to allow the most innocent Offenders, who deserv'd the utmost from their Hands, above the *trifling* Sum of *Thirty Thousand* Pounds to furnish them with *Bread* and *Water*, and other *common* Necessaries of Life.

To the immortal Honour of these Times be it said, That there never before was any *South-Sea* Stock brought to the immense Value of One Thousand *per Cent.* To the Honour of all former Times be it mentioned, we never, till lately, had a *South-Sea Scheme*, to strip the Publick of every Thing *dear* to them, and lift to Honours the Dregs of the People.

When Persons in any Government or Administration are but liable to *Suspicion*, *Publick Credit* instantly dwindles. A Minister of State is no sooner suspected by the People, than he is a *Clog* to Credit. When a Man has forfeited

the good Opinion the World had conceiv'd of him, Nothing he does will be attended with Proſperity. If his Talents to govern are never ſo extenſive, yet he'll ever have the Mortification to find his Undertakings abortive. At the ſame Time, a Perſon of far leſs Abilities, though much *greater* Honeſty, ſhall influence *Credit*, and bring it to the utmoſt Height, conſiſtent with the publick Good.

Of this I could bring innumerable and undoubted Teſtimonies, in our former Reigns, ſome whereof I ſhall hereafter take the Liberty to mention; but as to the preſent Times, I ſhall be wholly ſilent, leſt by my *Encomiums* on the Honeſty and Integrity of ſome Perſons in Being, I ſhould leſſen their Credit as to their governing Capacity.

Publick Credit is like a fair virtuous Miſtreſs, coy, and cautiouſly to be dealt with. So long as her Chaſtity remains, ſhe is the Delight and Honour of Mankind; but when once the Fence of Virtue is pluck'd down, and ſhe becomes a common Proſtitute, every one is in Danger from his Approaches to her. This Alluſion is inconteſtably juſt; and the *South-Sea* Project is ſufficiently and abundantly confirming, that no Proſtitution is ſo fatal to the People, as that of *publick Credit*.

In all national Projects, there ſhould be ſomething *reaſonable* and *honeſt* propos'd to the People, for the Support of *Credit*, without which it cannot ſubſiſt; But we, in theſe our Days, have ſeen the Time, when neither *Senſe*, *Reaſon*, *Honeſty*, nor *common Humanity*, have been ſo much as thought of by ſome Perſons then in Power.

This is highly evident in the Conduct of the late *South-Sea* Directors (I am not ſo preſumptuous to fix it on any others) and will be eternally evident, ſo long as *Avarice* and *Ambition* have the Upper-Hand of *Honour* and *Honeſty*.

I am, SIR,

Your humble Servant,

POLITICUS.

This Letter was received ſometime ſince, and I think it my Duty to convey into the World, every Thing which ſeems calculated for the publick Good, and with which I am judged proper to be intruſted.

I was reading the other Day some other Parts of the *Spaniſh Manuſcripts*, from whoſe Authentick Account of his Times, I hope to be able to inform my Readers, of the miſerable Situation under which the *Spaniards* laboured, during the violent Government of *Don Ferdinando* and his Creatures.

There is in many Paſſages, great Mention made of a noted Lawyer, who at that Time was a Penſioner to the Court, as it appears plainly, by his natural Diſpoſition, he would have been to any Court, any Prince, or any Cauſe, where he might have a probable Security for the Payment of his Salary.

As to his Religion, it was generally agreed that he had none, as was allowed by his own Friends, who pleaded his *Atheiſm* in Excuſe for his various Turns: Upon his firſt Entrance into the World, he was called a *Calviniſt*, 'till, being advanced by the Faction who then preſided, he declared himſelf a *Papiſt*: But ſoon after the Demiſe of the Perſon who had raiſed him, he turned *Lutherian*.

When *Don Ferdinando* found it neceſſary to ruin the Biſhop of *Tortoſa*, he could not find out a more proper Inſtrument to draw up the Evidence againſt that unfortunate Prelate, than this *Simoni*, who, like *Polonius* in the Play, would call the ſame Cloud a *Camel*, a *Weaſel* and a *Whale*.

This Lawyer determined to be well rewarded for his Pains; and accepted of Penſion of a 4000 Piſtoles *per Annum*, to betray his Friend, his Party and his God, which laſt he ſeemed to eſteem the leaſt, and gave up without much Reluctancy.

Ferdinando had another View in the admitting this Perſon into the Council; for he hop'd, That as *Simoni* was at the Head of the Honeſt Party that oppoſed his Meaſures, he ſhould be able to break into them, and that the ſame Means would prevail on ſome other Chiefs as had the ſame corrupt Views; and this wicked Miniſter juſtly thought, that a Diſ-union amongſt the *True Spaniards* would empower him eaſily to execute his Schemes.

But, to the eternal Honour of thoſe Great Men who oppoſed his deſtructive Deſigns, they all remain'd firmly united to the Honeſt Intereſt, and plainly ſhew'd, That it was not in the Power of *Simoni*, nor any other Renegado, to ſow Diviſion, or influence any of their Actions.

Simoni was reſpected when he was at the Head of the Majority of the Kingdom; but when he fell from *Light to Darkneſs*, he only

by convinced Mankind, That Wit, Learning, and Eloquence, if not ſupported by Honeſty and Integrity, inſtead of being Ornaments to Vertue, become the moſt dangerous Inſtruments of Vice.

It is remarkable, that this Wretch was once a great Favourite of the Clergy, and lived near the Univerſity of *Toledo*. They eſteem'd him their great Patron, 'till they perceived their Infatuation, and that he was only getting them in his Power, in order to ſell them.

He had ever lived in ſtrict Intimacy with the Biſhop of *Tortoſa*; and yet, without the leaſt Demur, he chearfully undertook to endeavour his Deſtruction; and at the ſame Time, was privately inſinuating, that he would ſave him at the laſt; and theſe Aſſurances he gave all the Time of that Biſhop's Trial, whilſt he was treating him with Indecency and Barbarity.

Our Author informs us, That great Endeavours were uſed to engage the Biſhop to remain peaceable, and be ſubſervient to their Pleaſures; But he ſcorn'd their vile Menaces, and refuſed their Offers. He thought it was more conſiſtent with his Function, and his Principles, to appear Innocent, than become Rich.

And rather than ſuffer this Great Man to lie under a Neceſſity of yielding to his Enemies, there would not have been wanting many Grandees, who would chearfully have contributed to his Relief: and who had Spirit enough to have given away *that* for which the reſt were ſelling their Country.

Our Author tells us, That there was at that Time a Perſon who publiſhed ſeveral notorious Truths, which affected *Ferdinando*; and this Miniſter's Actions could only be protected from Cenſure by being concealed: That this Man was taken up by the Inquiſition, and ſeverely threatned for daring to inform the World of undeniable Matters of Fact: But he at the ſame time remarks, that this Author purſued his Intentions with undaunted Courage, and publickly declared, he would own the Cauſe of his King and Country, even in the midſt of the Flames, if the Inquiſition ſhould perſecute him to ſo great a Degree, and treat him as they had done many honeſt Men. For *Ferdinando* and his Crew, thought thoſe were Crimes, which others would think Virtues.

He alſo mentions, That this *Ferdinando* had a Brother, whoſe Name was *Don Lazerillo*, of whom he relates many diverting Particulars. He ſays, It was his Alliance to the Prime Miniſter, that drew him into thoſe wicked Meaſures that he ſeem'd to favour.

favour.------- There is one Remark that is made of his good Senſe, which was, That whenever he ſpoke in Publick, he was the firſt that laugh'd at his own Words.

There are a great many other Particulars, which ſhall be mentioned in other Papers, relating to General CACOFOGO, and another inſignificant weak Wretch, who acted almoſt as bad as *Simoni*, only wanted his Capacity, and being leſs uſeful was more deſpiſed. Theſe two differed in ſome Points from *Don Ferdinando*.

I ſhall entertain the Town with theſe Gentlemen hereafter; but ſhall conclude this Paper with ſaying, That my Author takes Notice, That *Ferdinando*, and the Partners of his Crimes, appear'd like a Gang of Thieves, who always quarrel about dividing the Booty, but unite whenever there is a Robbery or Murder to be committed.

WHEREAS it has been inſinuated, in the *Daily Journal* of the 22d and 23d of *May* laſt, That the *Paper-Money* current in *South-Carolina*, is made ſo by ſeveral Acts of the Aſſembly of that Province *ratified*, *&c.* Which *Ratification* is generally underſtood to be by the *Lords Proprietors* of the ſaid Province. But that Inſinuation is groundleſs, and ſeems to reflect on the *Lords Proprietors*, who have not only *refuſed* to *ratify* any of thoſe *Acts* of *Aſſembly*, but always gave Inſtructions to their ſeveral Governours, to *reduce* and *ſink* the *Paper-Money* of the ſaid Province; and this is notorious and well known to moſt Merchants and Traders to the ſaid Province: And not only ſo, but when ſeveral of the Merchants there petitioned againſt the *Increaſing* the *Paper-Credit*, they were (without the *Knowledge* or *Conſent* of the *Proprietors*) committed to *Priſon*, and forced to pay more than 1000 *l.* for their Fees, before they could obtain their Diſcharge; And this in the Time of the preſent Governour *Nicholſon*.

Printed for *T. Payne*, near *Stationers-Hall*, 1723.

NUMB. XVII.

THE True Briton.

To be continued Weekly, JULY 29. 1723.

Aliena opprobria ſæpe
Abſtenent vitiis. HOR.

To the TRUE BRITON.

SIR,

THE good Effect of thoſe Papers which you have publiſhed for the Service of your Country, is already viſible: But what, if I miſtake not, does principally recommend them, is, The *Zeal* ſo juſtly applied by you, in proſecuting your Great, and truly Noble Deſign. For, to Men who are leſs capable of attending to Reaſon, or who will not ſubmit to her Deciſions, there is no other Way of accommodating our ſelves, in order to diſabuſe or convince them, than by laying before them ſuch ſenſible Proofs, from known Characters or Tranſactions, as cannot be deny'd, and which no Art can either invalidate or evade.

Should we, therefore, ever happen to live, which Providence avert! in an Age, when, inſtead of conſulting Reaſon, Men ſhould attempt to govern, or ignominiouſly ſubmit to be governed, by an Arbitrary Force; when, diſclaiming the good old *Proteſtant* Way of Arguing, or judging for themſelves, from the Common Principles of Reaſon, they ſhould be obliged to regulate their Judgments, as they do in *Popiſh* Countries, upon *Pain of Military Execution*, or under the Awe of an Inquiſition, whether Civil or Eccleſiaſtical: For if I am to ſuffer, in any Caſe, for obeying Reaſon, and aſſerting her Authority, it is the ſame Thing to me, by what Means, or by what Inſtruments, I ſuffer. If this, I ſay, ſhould ever happen to be the Caſe, that Men were no longer to be permitted to ſpeak or write, as Reaſon ſhould direct; yet, even under ſuch ſlaviſh Circumſtances, the violent Methods imployed to deſtroy the Common Rights of Mankind, would ſtill remain as ſo many ſtanding Monuments of Perſecution and Injuſtice; and Poſterity, diſ-intereſted in ſuch Methods, would judge of them in a very different Light, from that wherein the blind Prejudices or Paſſions of Men, had before repreſented them.

To illuſtrate this, in your own Way, by a ſhort Account of thoſe Two corrupt Miniſters in the Reign of *Henry* VII. *Empſon* and *Dudleigh*: While they acted under the Commiſſion of that King, the Powers whereof they yet notoriouſly exceeded, they were under no Apprehenſions of being call'd to Account for their ſcandalous Proceeding; neither did there appear any certain Way of coming at them; ſo that Men were

were obliged to ſubmit to the Deſpotick Power they aſſumed, and to make the beſt Compoſition they could for the exorbitant Mulcts theſe rapacious Harpies uſed to inflict upon them. Even thoſe Perſons who were too conſiderable to be immediately affected by their Depredations, were ſo over-aw'd by the Arrogance of the Men, and Apprehenſions of the Authority under which they appeared to act, that they had not the Reſolution and Bravery which might have been expected from the Spirit of *True Engliſhmen*, openly to arraign them; dreading, perhaps, that if they ſhould have had the Courage to impeach the Male-Adminiſtration of theſe Men, altho' in a Houſe of Parliament, they might poſſibly incur ſome ſevere Cenſure, in the very Place where 'tis certain they would rather have deſerved Statues to be erected to their Glory.

And if, under the Reign of ſo wiſe, ſo active, and (as Lord *Bacon* repreſents him) ſo merciful a Prince, the Influence of theſe Two Men was ſo great, as to prevent any Publick or Parliamentary Accuſations againſt them, what a diſmal Proſpect would a Nation have, if in any future Time, (for at preſent we can be under no ſuch Apprehenſions) the like Inſtruments of Tyranny ſhould be employed by a Prince of leſs ſhining Qualifications than *Henry* VII.?

I ſhall here tranſcribe the Characters which the great Lord *Bacon* has given of *Empſon* and *Dudleigh*, not only as more juſt than I can pretend to draw them, but becauſe he could be ſuppoſed to have no other View in them, than to inſtruct Poſterity, How precarious in the Event, even the Supports of Royal Favour, are to thoſe who have notoriouſly abuſed it. His Lordſhip repreſents

Dudleigh, not only as Eloquent, but as one who could put hateful Buſineſs into good Language: And *Empſon*, he ſays, was the Son of a Sieve-maker. There being not the leaſt Reſemblance between theſe Two, and any living Characters of Diſtinction, I have nothing further to do, than to give the Words of that noble Lord, without any Reflection upon them. *Hiſtory* Hen. VII. *P.* 119, 120.

" As Kings do more earneſtly find Inſtru-
" ments for their *Will* and *Humour*, than for their
" *Service* and *Honour*, He (King *Henry* VII.) had
" gotten for his Purpoſe, or beyond his Purpoſe,
" Two Inſtruments, *Empſon* and *Dudleigh*, whom
" his People eſteemed as his *Horſe-leeches* and
" *Shearers*; bold Men, careleſs of *Fame*, and that
" took *Toll* of their Maſter's *Griſt*. *Dudleigh* was
" of a good Family, Eloquent, and one who could
" put *hateful* Buſineſs into good *Language*. But *Emp-*
" *ſon*, that was the Son of a *Sieve-maker*, triumph'd
" always upon the *Deed done*, putting off all other
" Reſpects whatever. Theſe two Perſons being
" Lawyers in Science, and *Privy Counſellors* in
" *Authority*, as *the Corruption of the beſt Things is*
" *the Worſt*, turned *Law* aud *Juſtice* into *Wormwood*
" and *Rapine*; For firſt, Their Manner was, to
" cauſe divers Subjects to be indicted of ſundry
" Crimes, and ſo far forth to proceed in Form of
" *Law*. But when the Bills were found, then pre-
" ſently to commit them; and nevertheleſs not
" to produce them to any reaſonable Time to
" their *Anſwer*; but to ſuffer them to languiſh in
" Priſon, and by ſundry artificial *Devices* and *Ter-*
" *rors*, to extort from them great *Fines* and *Ran-*
" *ſoms*, which they termed *Compoſitions* and *Miti-*
" *gations*.

NEI-

" NEITHER did they, towards the End, " obſerve ſo much as the *Half face* of *Juſtice*, in " proceeding by *Indictment*: But ſent forth their " Precepts to attach Men, and convene them " before themſelves, and ſome others, at their " private Houſes, in a Court of *Commiſſion*; and " there uſed to ſhuffle up a *Summary Proceeding*, " by *Examination*, without Tryal of *Jury*, aſſuming " to themſelves there both to deal in *Pleas* of the " *Crown*, and *Controverſies Civil*.

" THEY would alſo ruffle with *Jurors*, and " inforce them to find as they would direct; and " if they did not, convene them, impriſon them, " and fine them.

" THESE and many other Courſes, fitter to " be bury'd than repeated, they had of preying " upon the *People*, both like *Tame Hawks* for their " Maſter, and like *Wild Hawks* for themſelves; " inſomuch as they grew to great Riches and " Subſtance. But their principal Working was " upon *Penal Laws*, wherein they ſpared none, " Great nor Small, nor conſidered whether the " Law was poſſible or impoſſible, in *Uſe* or " *Obſolete*; but raked over all Old and New Sta- " tutes, though many of them were made with " Intention, rather of *Terror*, than *Rigour*; hav- " ing ever a Rabble of *Promoters*, *Queſimongers* " (or *Informers*) and leading *Jurors* at their " Command, ſo as they could have any Thing " found, either for *Fact* or *Valuation*.

I am,
SIR,
Yours, &c.

It is a great Misfortune to any Country where Magiſtrates are governed by Favour or Reſentment. When

When a Perſon takes upon himſelf the Execution of Juſtice, he ought to lay aſide all other Conſiderations, but the performing his Duty: And if he retains the leaſt Degree of Partiality, it is impoſſible for him to diſcharge his Truſt, or make the People eaſy who live under him.

The beſt Laws, if they are to be explain'd by corrupt and wicked Men, are no longer the Protection of the Subject, but become Engines to work their Deſtruction.

This Conſideration is diſtant from Us; but if hereafter we ſhould ſee, even in this great and flouriſhing City, thoſe who are at the Head of it, Impriſoning and Perſecuting ſome unhappy Perſons for that Kind of Behaviour which they have approv'd in others, it muſt be confeſs'd, that we are to expect all the Miſchiefs which can flow from this unwarrantable Method of Proceeding.

On the Declaration which was made by my Lord Mayor and Court of Aldermen, relating to *H--p--ns* and *F——ſt*, their pretended Sh——ffs, the Mob, encouraged by this laſt Perſon, did, in a very riotous Manner, aſſemble and inſult the Friends of Sir *John Williams* and Mr. *Lockwood* with Impunity. There were Fireworks and other Demonſtrations of Joy, to animate the Spirits of their hireling Rabble: No Proclamation was read to diſperſe them; but all Means were uſed to encourage and abett them.

When Sir *John Williams* came at length to receive his Right, and be ſworn Alderman of *Cripplegate Ward*, thoſe who aſſembled to expreſs their Joy on that Occaſion, and who innocently were drinking his Health round a Bonfire, found themſelves attack'd in the moſt violent Manner, without their having given the leaſt Provocation:

And

And such was the Barbarity of the Faction, that some Men fir'd down in the midst of them, out of the *Crown Tavern*; aud yet the Constables were there, tamely permitting these barbarous Attempts.

When the Mob, thus irritated, began to defend themselves, the Proclamation was immediately read; and before they could possibly separate, several of them were apprehended, sent to Prison, and even threatned with the Loss of their Lives.

It is certain, that Tumults of all Kinds ought to be suppress'd; but if they are tolerated in a Party of Men, who want not Malice nor Inclination, can any Person, who, by an upright Behaviour, has drawn upon himself their Hatred and Spleen, have any other Security for his Life but their Discretion?

It is to be hoped, more Care will be taken for the future, that there may not be any Complaints on this Head; but that all Persons who break the Peace, will be treated as they deserve; and that Punishment will fall upon those who first began the Insults, of which Sir *John Williams*'s Friends may, with such Reason, complain.

To all True BRITONS.

Fellow Countrymen,

YOU have lately seen some Attempts in Print to justify the Proceedings against the late Bishop of *Rochester*, and some Speeches have been printed to that Effect; but I think it my Duty to inform you, That Preparations are making to lay a State of that Case before you in the most clear Light. It

It has been thought proper to delay printing any Thing in Behalf of those who esteemed that Reverend Prelate innocent, for Fear it should be judg'd Libelling Men in Authority: But since Mr. *Reeves* and Mr. *Wearg* have thought proper to produce their Replies, and a Reverend Prelate to compliment the Publick with his Speech, other Persons, who had a Share in that Debate, may now venture to trouble you with the Reasons that induc'd them to form their Opinion.

It would have been very obliging in the Two Gentlemen above named, if they would have given their Speeches at the *Opening of this Case*, and not have begun with their *Replies*.

I can easily account for this Omission, when I consider, the great Concessions which were made by them, relating to the Sort of Evidence upon which they were to proceed. But I hope they will yet give those learned Discourses to the Press, or they will be published by some other Hand, from the most accurate Notes that could be taken.

I am,
Your Brother and Friend,
The TRUE BRITON.

The Letter sign'd *Marforio*, dated *July* 23, is received; and my Correspondent is desired to send the rest of his Thoughts on the same Plan, that they may be Communicated to the Publick in one Paper.

Printed for *T. Payne* near *Stationers-Hall*. 1713.

NUMB. XVIII.

THE True Briton.

To be continued Weekly, AUGUST 2. 1723.

Si quis
Opprobriis dignum laceraverit, integer ipſe;
Solventur riſu tabula: tu miſſus abibis.

HOR.

To the TRUE BRITON.

SIR,

THERE is not any Thing which ſo plainly demonſtrates the Corruption and Baſeneſs of an Age, as Reſentment againſt the brave and honeſt Pen which endeavours to reform it. The *Comic Muſe* has always been held uſeful to this noble End, and its Labours, when meri-

meritorious, juſtly extoll'd. The licentious Pen of *Ariſtophanes* has been condemn'd for Perſonal Reflections on, and for particularly aiming at the Deſtruction of, the moſt virtuous and wiſe Man of whom the Heathen World could ever boaſt. But the Vices and Follies of the Greateſt have been commendably expos'd, and our own excellent Authors have, with Applauſe, introduc'd Coxcombs of Quality on the Stage.

There were no Outcries, no Railing, no Armies of Mercenary Pens, liſted againſt *Ben. Johnſon*, *Etheridge*, *Wicherley*, &c. Or the Humour of the Age is ſtrangely alter'd, or their Fools were only well-born, and not in Office: Or is it the Prerogative of Knavery to be exempted from Correction? Thus noble Deſcent, and large Poſſeſſions ſhall be no Protection againſt the Aſſaults of Wit; but a precarious momentary Employment is a ſure *Aſyle*.

Men are apt to triumph when the unfortunate is more cruſh'd, and ſneer when their Equals, nay, their Friends, are expoſed: But let a Knave in Power (and ſure there have been ſuch!) be but hinted at, nay, if you gently murmur at the Villainy by which you and your Country are ruin'd, the whole Herd of Sycophants are then in Arms, to defend

fend the Ordure from whence they receive their vile Nutriment.

It was, indeed, accounted a prudent Reply of *Aſinius Pollio*, when *Auguſtus Cæſar* had writ ſome Verſes againſt him, and preſs'd him to anſwer them, *That he wou'd never write Verſes againſt a Man, in whoſe Power it was to proſcribe him.*

To an Author of leſs Reſolution, and in any other County, this, Sir, wou'd be a neceſſary Caution. But you have no *Auguſtus* to deal with. To honeſt Minds your Paper is uſeful, diverting, and inoffenſive; and therefore, I was not a little ſurpriz'd at the Information I received lately in the Country, that the Printer of the *True Briton* has ſo often been taken into Cuſtody, and a Paper ſo univerſally eſteem'd, becauſe univerſally read, ſhou'd give Offence to any, but a certain Magiſtrate and his *Ephori*, inſpir'd by a *vindictive Servant*. In vain have our *Whig Anceſtors* ſo frequently, ſo ſtrenuouſly, aſſerted the Uſefulneſs of *Liberty to the Preſs*, ſhould the Printers, on *Innuendos*, *Miſconſtructions*, and *Perſonal Prejudice*, be ſubject to daily Arreſts. For tho' they ſhould be diſcharg'd, (the *beſt* they can hope for) yet ſuch Proceedings againſt them, will as certainly reduce them at length to Want and a Goal, as they would be by the moſt expreſs

and ſevere Law: In vain may Men flatter themſelves with *Freedom*, when they ſhall be puniſhed for Declamations againſt *Oppreſſion*, *Pride* and *Avarice*: And in vain may Men *praiſe* an *Adminiſtration*, when even their *Praiſes* ſhall be paraphras'd into *Reflections*.

The Perſon of the King of *England* has ever been held Sacred, and all *True Britons* will ever ſo eſteem him; but ſure it is *New* Doctrine, That his *Servants* are to be plac'd in *that Rank*. Yet *Sacred* even as *Princes* are in their Perſons, they will not be offended, if we petty Mortals do not look on them as *infallible* in their Determinations. It is rendering them the trueſt and kindeſt Service to diſcloſe the Vices of thoſe, in whom they have haſtily plac'd too much Power; and, inſtead of offending, it may be agreeable to a Prince, to diſcloſe to him and the World, (if ever, in future Times, there ſhould be Occaſion) how ſincerely a Miniſter may be abhor'd by all, who perhaps has obtruded himſelf into his Councils, by a falſe Repreſentation of his Popularity.

For my Part (and I ſpeak the Senſe of my Neighbours) I revere your Paper, as it decries Vice in general; nor will I be miſled by Mercenary Scribblers to apply it to the preſent Times. Poor Creatures! how wretchedly

edly do you make your Court! when you labour to inlighten what might otherwiſe remain obſcure! when not a *former* Knave can be laſh'd, nor Fool expos'd, but you do moſt inviduouſly attribute the Character to ſome of the preſent Race! But *their* Characters are too glaring for you to entinguiſh; too well known for you to conceal.

Should theſe Creatures be allowed to ſcribble on, and ſo prevail, not only the *Preſs*, but the *Pulpit* muſt be ſilenc'd, and Hiſtory muſt be prohibited. No Vice or Villainy muſt be inveigh'd againſt, no Story told, leſt they invent a Meaning, and point out a Man in Office, whom they fancy the Character will ſuit. To exclaim againſt the Growth of *Prophaneneſs* and *Immorality*, will be interpreted by them an Accuſation of the preſent Government, and no doubt their *blind Zeal* and *Venom* will think this following *Quotation* Treaſon, and apply it to *Ferdinando*, *Simoni*, or *Cacofogo*, when they have decypher'd who they are.

" The general Intereſt of the Nation is " nothing to him, but only that Portion of " it, that he either does or would poſſeſs. " 'Tis not the Rain that waters the *whole* " *Earth*, but that which falls into his *own* " *Ciſtern*, that muſt relieve him: Not the

" *Com-*

" *Common*, but the *Enclosure*, that must
" make him Rich.

" Let the Publick sink or swim, so long
" as he can hold his Head above Water:
" Let the Ship be cast away, if he may but
" have the Benefit of the Wreck: Let the
" Government be ruined by his Avarice, if
" by the same Avarice, he can scrape toge-
" ther so much as to make his Peace, and
" maintain him as well under another. Let
" Foreigners invade and spoil the Land, so
" long as he has a good Estate in *Bank* else-
" where. Peradventure, for all this, Men
" may curse him as a covetous Wretch, a
" Traitor and a Villain: But such Words
" are to be look upon, only as the splendid
" Declaimings of *Novices* and *Men of Heat*,
" who, while they rail at his Person, per-
" haps envy his Fortune: Or, possibly, of
" Losers and Malecontents, whose Portion
" and Inheritance, is a Freedom to speak.
" But a Politician must be above *Words*:
" *Wealth*, he knows, answers all; and if it
" brings a *Storm* upon him, will provide him
" also a *Coat* to weather it out.

" That such Thoughts and Principles as
" these lie at the Bottom of most Men's Acti-
" ons; at the *Bottom* do I say? Nay, sit at
" the *Top*, and visibly hold the Helm in the
" Management of the weightiest Affairs of

" most

"moſt Nations, we need not much Hiſtory, "nor Curioſity of Obſervation, to convince "us; For though there have not been want-"ing ſuch heretofore as have practiſed theſe "unworthy Arts, (foraſmuch as there "have been Villains in all Places and all "Ages) yet now a Days they are owned a-"bove-board; And whereas, Men formerly "had them in Deſign; amongſt us, they are "openly vouched, argued, and aſſerted in "common Diſcourſe."

Theſe *Hackney Scribblers* will not readily find out whence this is taken: It is not impoſſible but the little *Ebony Doctor* may inform them: I will only aſſure them, That it was deliver'd by one of the greateſt Orators of his Time, and receiv'd with great Applauſe, in a Reign, which, his turbulent Friends ſay, aim'd at *Abſolute Power*.

I ſincerely wiſh your Labours their deſerved and deſired Succeſs, and am,

SIR,

Yours, &c.

CAVALIER.

I am very much obliged to the Perſon who wrote the foregoing Letter, and aſſure him, I will endeavour to merit that Character which he ſeems to give me, and which I am too ſenſible my own Capacity does not deſerve,

deſerve, but my Inclinations induce me to covet.

Since the bare mentioning Things paſt, is a Crime not to be forgiven by Perſons who have the Power of Revenge in their Hands, I hope I may, without offending, conſider Futurity.

I was the other Day Reading Lord *Bacon*'s Eſſays, where I find a Propheſy which that great Man could not underſtand.

There was, ſays that Learned Lord, *a Propheſy before the Year* 88, (which I would obſerve was the Time of the *Spaniſh Armado*) *which I do not underſtand.*

There ſhall be ſeen upon a Day,
Between the Baugh *and the* May,
The Black Fleet of Norway:
When that is come and gone
England *build Houſes with Lime and Ston*
For after, Wars ſhall you have none.
Sir Francis Bacon's *Eſſays. P.* 100.

Printed for *T. Payne* near *Stationers-Hall.* 172

NUMB. XIX.

THE True Briton.

To be continued Weekly, AUGUST 5. 1723.

Si mea cum veſtris valuiſſent vota, Pelaſgi,
Non foret ambiguus tanti certaminis Hæres:
Tuque tuis armis, nos te poteremur Achille.

OVID.

SINCE I find the Two Learned Gentlemen ſtill decline to publiſh their Speeches at the Opening of the Charge againſt the Biſhop of *Rocheſter*, they will permit me to give the Subſtance of them to the Publick; by which the World may judge whether the Evidence, even as ſtated by them, was ſufficient,

ficient or not, to be the Foundation of such a Bill.

Mr. *Reeves*, acquainted the Houſe of Lords, That he appeared as Counſel for the Bill to inflict Pains and Penalties on *Francis* Lord Biſhop of *Rocheſter*.

He obſerves, that the Biſhop made no Defence in the Houſe of Commons, but that the Counſel for the Bill did prove the Allegations of it to be true, to the Satisfaction of that Houſe: But that it can't be expected a Perſon of the Biſhop's Character and Capacity, ſhould lay himſelf open, or act imprudently; And therefore, the World might expect to find the Treaſonable Correſpondence he was ingag'd in, carried on in Cyphers, Fictitious Names, and Cant Words, making uſe of another Man's Hand-Writing. — That the Nature of the Evidence againſt the Biſhop is Circumſtantial: That there are many Circumſtances which could be applied to no Body but the Biſhop. He mentions Three Letters which they would prove to be the Hand-Writing of Mr. *Kelly*, and which, he ſays, They preſume were written by the Order of the Biſhop: That they were the Letters of *Jones* and *Illington* marked in the *Appendix* *D.* 10, *D.* 11, and the Letter *D.* 12, ſigned 1378, which was Decyphered to denote the Letter *R*.

That

That if they can prove that *Jones* and *Illington* mean the Biſhop of *Rocheſter*, Then that Letter ſigned 1378, was duly decyphered: That the Biſhop had the Gout at the Time mentioned in one of thoſe Letters; and, That his Wife died Six Days after the 20th of *April*, which explains the melancholly Circumſtances of the Family that are hinted at in thoſe Letters; That *Jones* and *Illington* were Names uſed to denote the ſame Perſon; for, in a Letter wrote from hence, it is mentioned, That Mrs. *Jones* was dead; and a Letter from Abroad condoles for the Death of Mrs. *Illington*: That a Dog was ſet to Mrs. *Jones*; and, That *Kelly* writes an Anſwer, That Mrs. *Illington* was concerned for the Misfortune of the Dog; and they'll prove this Dog was ſent to the Biſhop and his Wife; That it will be proper for them to ſhew when the Biſhop was in Town or Country, which agrees with the Mention made in ſome Letters of *Jones* or *Illington* being in or out of Town: That the Dog's Name was *Harlequin*, which is mentioned in one of the Letters to be the Name of the Dog ſent over to the Biſhop, And for which in that Letter [*D.* 20.] Mrs. *Illington* is ſaid to be in great Tribulation: That this Dog had his Leg broke at the Time mentioned in that Letter.

That there were ſeveral Matters neceſſary to be proved relating to *Kelly*, (*viz.*) That he was well acquainted with the Biſhop; That he was frequently with him; That he uſed to ſend for him, and expreſſed Concern when he failled him; That they will ſhow *Kelly* took upon him the Name of *Hatfield*, becauſe ſeveral Letters went by that Hand.

That there were ſeveral Papers taken at the Deanry of *Weſtminſter*, which will ſatisfie the Houſe, that he was carrying on a private Correſpondence; That the Letter [*D.* 5.] wrote by a great Lady, does plainly prove, the Biſhop was a proper Perſon to intruſt with Papers of ſuch a Nature; That the Letter [*D.* 7.] from *Roan*, where he gives him a Direction to *Monſieur* Wiſhart *chez Meſſieurs* Arbuthnot & Campaignie at Rouen *en* Normandie, was a ſtrong Circumſtance againſt him.

That the Letter [*D.* 9.] which comes from Captain *Halſtead*, he apprehends to be a material Piece of Evidence; for that Captain *Halſtead* viſited the Biſhop a little before he went to fetch the late Duke of *Ormond* from *Spain*, and was with him above an Hour.

That the Letter [*D.* 6.] to Monſieur *Dubois*, was of great Importance: That there are Circumſtances to prove this Letter

wa

was prepared to be ſent Abroad, but by ſome Accident or other, did not go: That it was ſeal'd with the Biſhop's Seal, which they will prove by Engravers, to be the ſame Seal of the Letter taken upon the Biſhop's Servant coming from the *Tower*: That in this Letter it is mentioned, That Two Months before that, he returned an Anſwer in the Hand of Mr. *Johnſon*, to ſome Letter he at that Time received.

That the Letter taken upon his Servant coming from the *Tower*, is a plain Intimation of his Guilt; for he does not take any Notice of his Innocence; but ſays, *Layer*, *Semple*, and *Neynoe* could not affect him; and his not mentioning *Kelly*, implies a tacit Conſent that *Kelly*, who was then in Cuſtody, could affect him: That in that Letter the Biſhop ſays, He hopes they won't impeach him; but if the Impeachment goes on, they will then impriſon him for ſome Years without any Remedy: Which Fear ſhews, that he was not intirely innocent.

That this Charge was to be ſupported only by Circumſtances.

That they had no Witneſs to produce when he dictated the Letter, nor any Letters under his Hand; But that if theſe Circumſtances could be applied to no other Perſons but

but the Biſhop, they would ſufficiently ſupport the Allegations of the Bill.

Mr. *Wearg* acquainted the Houſe, That the other Two Perſons who had ſuffered, were ſo inconſiderable and mean, that they would make a Merit of their Conſpiring againſt the whole Government, and would be proud of what they had done: But that a Man of the Biſhop's Function and Capacity, was to conceal every Thing he had done from his beſt Friends, not only to avoid the Puniſhment, but the Scandal and Ignominy that would be caſt upon him for ſuch a Procedure.

That they will 1ſt proceed to ſhew the general Conſpiracy; and in order to open the Evidence, he mentions the Three Letters of *Jones*, *Illington*, and 1378, which, he ſays, are writ in the ſame Hand, the ſame Stile, and bears the ſame Date.

That it is manifeſt, by other Circumſtances, that they were wrote by the ſame Perſon; for the melancholly Situation of his Family is mentioned in all of them.

That the Perſon who wrote them, was a Man who had great Opinion of his own Parts, and deſpiſed other People's.

That it appears Mr. *Jones* was in Town the 7th of *May*, and went out of Town the 10th,

10th, with an Intention to return the 15th.

That Mrs. *Jones* died the Week before the 30th of *April*.

That the Dog called *Harlequin*, which was ſent to Mr. *Jones*, was deſigned for the Biſhop of *Rocheſter*.

That the Biſhop was in and out of Town at the Times above-mentioned.

That he had the Gout at the Time mention'd that *Jones* and *Illington* were in an ill Situation of Health.

That it is certain ſome of theſe Circumſtances might happen to Two Perſons at the ſame Time; but that it was morally impoſſible they all ſhould.

That *Halſtead*'s Letter was a material Piece of Evidence.

That they will ſhew *Kelly*'s Intimacy with the Biſhop; but that it was not to be expected his Lordſhip's common Servants ſhould know him.

That the Letter to *Dubois* was ſealed with the ſame Seal of the Letter taken coming from the *Tower*.

That if the Lords would look into the Hand-writing of that Letter, they would find, that it was wrote by the Biſhop, in a diſguiſed, formal, ſet, ſtiff Hand.

That

That his Lordſhip uſes three Sorts of *E*'s; and that in the Word *Letters*, he uſes his common *E*, and another in the Date of the Letter *December*.

That they will prove the Letter from the *Tower* was his Hand-writing.

That this Charge was to be proved by Circumſtances; and that, at this Time of Day, Circumſtantial Evidence muſt be allowed.

That *Aſhton* was convicted of High-Treaſon, upon Circumſtances only, which, he owned, was before the Treaſon-Act.

That *Harriſon* was convicted, upon Circumſtances, for the Murder of Dr. *Clinch*; and One of the principal Circumſtances which led to the Diſcovery of that Murder, was, The pulling a Handkerchief out of his Pocket.

That he hoped this Kind of Evidence would be ſufficient to ſupport this Bill.

Printed for *T. Payne* near *Stationers-Hall*. 1723.

NUMB. XX.

THE True Briton.

To be continued Weekly, AUGUST 9. 1723.

———*Nec Romula quondam*
Ullo ſe tantum tellus jactabit alumno.

VIRG.

IN my laſt I gave the Two Speeches of Mr. *Reeves* and Mr. *Wearg*, made at the Opening of the Charge againſt the Biſhop of *Rocheſter*, that the Publick might ſee ſeveral Paſſages in them, which they will find mentioned in ſome Papers not printed, relating to that important Affair.

I ſhall not enter at preſent on the Conſideration of thoſe Diſcourſes, but ſhall entertain my Reader with my Thoughts on that Glorious Virtue, which is commonly called PUBLICK SPIRIT.

from 150 to 160 from Hannyl

This great Quality, ſo eſſential and neceſſary to a Noble Mind, proceeds from a Juſt Way of Thinking, that we were not born for Ourſelves, nor our private Advantage, but for the Good of Others, and the Service of Civil Society.

A Man who is throughly poſſeſſed of *Publick Spirit*, and is directed by it in all his Actions, need not fear to be honoured by all honeſt Men, whilſt he is in this World, and when he is taken out of it, to be ranked in the illuſtrious Liſt of thoſe who have faithfully and zealouſly ſerved their Country.

If we look back into Ages paſt, we ſhall find the great Honour which is paid to all thoſe Patriots, who, actuated by this Principle, have lived Defending of, and died Martyrs to *Liberty*. If Envy were ever lawful, it would be raiſed in the moſt Generous Breaſt, when we conſider what an Eternity of Fame, Heroes have gain'd, by loſing ſome few Years of Bondage.

Providence permits us to paſs ſome tranſitory Moments in this World; and from our Behaviour here, our future Happineſs or Miſery is determined. This Conſideration ought to excite us to perform all the Duties required of us by the Divine Laws; and there is no one amongſt them more poſitive, than our doing our *Duty to our Neighbour*. This Command comprehends ſerving our Country, and contributing every Thing which we can, as Members of the Conſtitution under which we are born, to preſerve it in its Purity.

We in this Kingdom are Subjects to Monarchy, and we ſhould exert our utmoſt Power to keep a juſt Balance between the King and People,

as

as the only Means to enjoy Government without Tyranny, and Liberty without Licentiouſneſs.

The firſt Inſtitution of Kingly Government, ſpeaks the true Intention of thoſe who firſt ſubmitted to it.

When in the *Eaſt*, as in the Times of *Abraham*, the Families grew ſo large, and the Deſcendants from them ſwell'd into Multitudes, he, who was the Head of each Family, took upon himſelf the Directing of it, and thence, as they inhabited Countries, he was ſtilled their *King*. The firſt Monarchs, therefore, were properly Parents of their Subjects, and choſen to protect and defend them. All thoſe who aſcend the Throne, ſhould have this imprinted on their Hearts, and remember, that the ſame Obligations ly upon Kings to preſerve their People, and defend their Rights, as are by Nature impos'd on Fathers to treat their Children with Clemency and Humanity. When they follow theſe Rules, they muſt feel the greateſt Pleaſure, by knowing, that from their Juſtice and Moderation flows the Happineſs of Thouſands: But, on the Contrary, when they deviate from them, Greatneſs and Power muſt ſit heavily on thoſe who are ſenſible they only enjoy, and not deſerve them.

The *Roman* Government was famous for producing Men of ſtrict Adherence to Virtue and Honour; and their Hiſtory furniſhes us with many Inſtances of Perſons endow'd with that *Publick Spirit* which is at preſent my Theme.

In that Period of Time, before Avarice, Corruption and Vanity had tainted their Minds, we ſee Riches deſpiſed, when to be purchaſed by

Treachery: We find the *Decii* Devoting themſelves for the Publick Good; and even the Women of thoſe Times encouraging their Children to die for their Country.

I ſome of our Cotemporaries had lived then (and better would it be for us if they had) how would they have been eſteem'd, who would make *Poverty* a *Crime*, and *Publick Spirit* a *Phrenzy*?

The Method common amongſt the Hackney Scribblers of our Days, when they are commanded to traduce the Character of an honeſt Man, is, to brand him with having, in the general Calamity, loſt ſome Part of his Fortune; but they do not conſider, that he who dares oppoſe a Court, ſhews he is contented with what Fortune has given him, and preferrs a moderate Eſtate, and an upright Heart, to immenſe Income, and a troubled Conſcience. The celebrated Anſwer of the Old *Roman* deſerves to be recorded, who when the *Samnite* Ambaſſadors offer'd him an immenſe Sum to betray his Country, rather choſe to live on Roots, in the moſt humble Manner, than to eat Luxuriouſly, by Sacrificing the Publick Cauſe.

In thoſe Times it would have been a Crime of the higheſt Nature, if a *Conſul* or a *Queſtor* ſhould have heap'd together vaſt Lands of Treaſure during his Adminiſtration, and the Senate and People would have ſent him to the *Tarpeian* Rock.

The Great *Brutus* who ſtabb'd *Cæſar*, is a Noble Mark of Publick Spirit. *Cæſar* was his Friend, and had ſerved him in many Inſtances; yet, when he trampled on the Laws, the general Good was preferr'd to his private Inclinations; and when

hen he imbrued his Hands in his Blood, it s at the *Tyrant*, not the *Friend*, he ſtruck.

In our Country, we have had many Great en, who have been remarkable for their In- epidity and Firmneſs, even in the Article of eath, when the Calamity was brought upon em for virtuous Actions.

In the Reign of *Charles* I. When the Civil ars were begun, the Men who took up Arms, d it with an upright Intention to maintain d defend their antient Government. But a t of wicked, corrupt, and baſe-born Wretches ept up into Power on their Shoulders.

Then pour'd in upon us that Torrent of Ca- mities which ſprung from the Uſurpation of *omwell*. Our King was kept in Baniſhment; r Laws were made ſubſervient to the Uſur- r's Pleaſure; our Church was deſtroy'd; Hy- criſy was ſtiled Religion, and the moſt ab- ct Slavery that ever could be endur'd, was ll'd Liberty.

After ſome Time, the Publick Spirit of our ountry ſhone forth by the Glorious Reſto- tion, which was at length happily accom- liſhed. The Lord *Wharton* and Others, who honeſt Principles, had oppos'd *Charles* I. yn'd with Zeal to bring home *Charles* II. hen they ſaw that there was nothing but ge- ral Ruin to be expected from thoſe who were en in Power.

The Revolution in Eighty Eight, was another lark of our *Engliſh* Glory; for when King *James* s perverted by Prieſts and other wicked In- ruments of the Church of *Rome*, to endeavour the Subverſion of all that is dear to us, we made

made a glorious Stand in Oppoſition to his Meaſures, and eſtabliſhed King *William* and Queen *Mary* on the Throne, to whom we owe the Bleſſings we at preſent enjoy.

Of all the Princes who have ſway'd our *Britiſh* Scepter, none ever deſerved more Applauſe, than that great King who deliver'd us at that Juncture, and who deſerv'd to wear the Crown which was conferr'd upon him, as a Reward for the great Services he had done to this diſtreſſed Country.

One of the greateſt Qualities of which he was Maſter, was, His Deſire to act by himſelf, and his Scorn of blindly following the Dictates of his Miniſters. There is one Inſtance which I have heard given of his great Impartiality, That when he was preſs'd by Men in Authority to remove that honeſt and great Commander Sir *George Rook*, from his Employment, becauſe he had given a Vote in Parliament, contrary to the Diſpoſition of the *Whig Miniſtry*, the King anſwered, *That it was not the Station of an Admiral to obey his Orders in the Houſe of Commons.*

The more this Virtue is endeavour'd to be ſuppreſs'd by wicked Men, when ſuch are in Power, the more it exerts itſelf under Oppreſſion, and ſhines with the greater Force.

Whoever, hereafter, ſhould happen to be the Mark at which the Fury of an inrag'd Faction ſhould aim, muſt not ſuffer his Publick Spirit to be ſubdued by the Threats and Menaces of his Enemies, but continue to aſſert his Country's Cauſe with Intrepidity, and by his Firmneſs let the World ſee, that Honeſty is not to be ſtem-

med

ed in its Course, when it flows in an upright Mind.

The Examples of Men who have been sacrific'd n former Times, ought not to terrify us; neither hould the Fate of *Russel*, *Sidney*, and others, who ere persecuted for bearing too great a Proporion of *Publick Spirit*, deter Men from pursuing hat End, and serving that Cause, for which they ell, the Liberties of *Old England*.

For my Part, I find I grow still more odious o the vile Scribblers of our Age, and consequently, flatter my self, that the Majority of the ingdom begins to think I may have some Title o the Character of a *True Briton*. I shall say this o my Fellow Countrymen. That I shall think o Labour lost, nor any Danger too great, when can contribute the least Particle to their Service, nd the publick Good.

I think it proper to declare, That I never had, n any Part of my Life, but one View, which as, The Defence of the Laws of these Kingoms. I perused this End with the greatest Steadiness, and have ever been of Opinion, that the King's Interest, and that of his People, were inseparable. I therefore have endeavoured, to he best of my Capacity, to serve his Majesty with all imaginable *Zeal*, being thoroughly persuaded, that both His Inclinations and Temper ead Him to make us a Happy, Glorious, and Free Nation.

This I have done in the Low Station of Life where Fortune has plac'd me; and if I had been Member of either House of Parliament, I should ave acted according to the Rules laid down in this

this and former Papers, without Regard to Par
or Private Intereſt.

There are many Examples in my *Spaniſh* Manu-
ſcript, where Men at the Helm have alter'd thei
Behaviour in eſſential Points; but, indeed, fo
weighty Reaſons. The great *Ferdinando*, whe
he was diſoblig'd by the Court for not gratifyin
his Avarice or Ambition, abandon'd the Intere
of the King his Maſter, and join'd with thoſ
who were reputed Enemies to the Faction whic
then preſided. But it being found neceſſary t
engage him a ſecond Time in Pay, he made a ſe
cond Turn with great Alacrity; and ſoon after h
began to accuſe others of Unſteadineſs, whil
this Example of his Conſtancy to his own privat
Views, was recent in every Man's Memory.
Nay, it is farther aſſured, There were few in the
Spaniſh Cabinet at that Time, who had not chan-
ged Opinions many Times, and yet reproached
others with it, who, ſome Perſons knew, neve
followed but one Point, nor ſerv'd but one Cauſe
Thus might theſe Men be properly ſaid to poin
at the *Mote* in the Eye of their Neighbour, bu
take no Notice of the *Beam* which is in their
own.

I can only ſay, That had I liv'd in thoſe Days
I would have preferred a Man with many privat
Faults, to one who had been guilty of the leaſ
publick Crime.

Printed for *T. Payne* near *Stationers-Hall.* 172

NUMB. XXI.

THE True Briton.

To be continued Weekly, AUGUST 12. 1723.

Vide Hecubam, centumque nurus. VIRG.

THE great Care which the Parliament hath taken for the publick Welfare, is evident thro' the whole Course of their Proceedings; but there is no greater Instance of their Zeal, than the Act which pass'd the last Sessions, to oblige the Female Part of this Kingdom to take the Oaths.

Our wise Administration justly call'd to Mind the fatal Instance of a certain Island, where the Women murder'd the Men; and therefore, thought it prudent and necessary, for the Security of our happy Establishment, to oblige them to take those Oaths, which are the Bulwarks of the Protestant Succession.

There is another Reaſon which might be of ſome Weight on this Occaſion; which is, That many great Men are influenc'd by the Ladies in all Matters whatſoever, and therefore, it is certainly moſt proper to try their Loyalty in the ſtricteſt Manner we can.

I could have wiſh'd the little *Ebony Doctor* would have thought proper to employ his Pen at this Juncture, to ſhew the *Nature of Oaths*; for the Ladies, I fear, will generally take them without underſtanding any of them, except the *Abjuration*, which is conceived in plain and eaſy Terms. I dare ſay, the Biſhops will ſupply his Defect, and will not decline giving any ſcrupulous Conſcience all poſſible Satisfaction.

It is ſaid, That ſince the ſuppoſed Riot at *Cripplegate*, a certain *Emminent* and *Honeſt* Lawyer has repreſented to his Friends, that it would be proper this Law ſhould be extended to the Women; and that it ſhould be Felony for Twelve Females to meet together, and not diſperſe on the Reading of the Proclamation; but it is hoped, that a certain Lady not far from St. *James's*, will have Intereſt enough to prevent this Attempt, which would intirely deſtroy her Aſſembly.

Whatever ſecret Methods the Ladies have of concealing their Sex, and creeping into Power, are unknown; yet it is certain, That there has ſcarce been an Age formerly, but old Women have ſate in the Cabinet, as M——rs; in *Weſtminſter-Hall*, as J——es, and in the H——ſe of L—ds as B——ps. The Little *Ebony Doctor* at preſent bears that Character among the rational Part of Mankind.

It

It is to be hoped ſuch a Number of Perſons will conform on this Occaſion, as will convince all *Europe*, That any Attempts to diſturb us are vain; and the Ladies *Zeal* at this Juncture, will, in ſome Meaſure, attone for the Death of Cardinal *Du Bois*.

For Fear they ſhould grow familiar with *Swearing*, and not diſtinguiſh between a Legal and Illegal Oath, it is ſaid, the *Third Commandment* will be ſpeedily printed, and given *Gratis* to all thoſe Women that ſhall not refuſe to comply with the Pleaſure of the Parliament.

I am very much oblig'd to my worthy Friend *A. Z.* for his Letter, and hope I ſhall hear more frequently from him.

To the True BRITON.

Egregiam vero laudem, & ſpolia ampla refertis.
Tuque puerque tuus.———

SIR,

I AM aſſured that I recommend myſelf to you, when I confeſs that I am a *Zealous Whig*; and that to keep up my Character of being *Stanch*, I have always thought myſelf under an Obligation to defend the Actions of my Maſters: And though this Principle may have ſometimes involved me in ſeeming Contradictions, yet I never flinched. Accordingly, in the late Queen's Time, I roar'd out for the noble Liberty of *Reſiſtance*; and ſince her Deceaſe, for the noble Liberty of *blind Obedience*; In 1719, I congratulated the Nation upon its Proſpect of being freed from its Debts by the Wiſe *South-Sea Scheme*; and

in 1720, I railed at the Directors, and ſwore they were all *Jacobites*: At the Beginning of King *George*'s Reign, I curſed the late Lord *Bol———e*, and the Lord *Har———t* for being *Peace-makers*; and am now perfectly fond of them for being *Plot demoliſhers*. But above all, I have been remarkably loud in the Defence of the Proceedings in the Parliament, becauſe I look upon that as the Quinteſſence of my Party; and becauſe no one durſt contradict me; for you muſt know, I have always been thought an *Informer*. Thus have I behaved above Seven Years, and did deſign the ſame for Seven-times Seven; But, alas! I find my Reſolution begins to ſtagger at a Bill that paſſed in the laſt Seſſions; by which all the Fair Ladies in *Great Britain*, that have any Fortunes, and no Husbands, are obliged before the 25th of *December* next, to take Three ſtout Oaths of *Allegiance*, *Supremacy*, and *Abjuration*; which Three Words are enough to frighten half the Female World.

I have puzzled my ſelf in vain, to find out what the Ladies have done to draw down the Fury of the Parliament upon them. I once thought the Lord *Nithſdale*'s eſcaping in Women's Clothes, might cauſe this *Whig-averſion* to *Petticoats*; but that is too long ago. Then I recollected that ſeveral of that Sex waited on Biſhop *Atterbury*, to take Leave of him before he embarked; but this is too late, for the *Swearing Bill* paſſed before he went: Beſides, it is very well known, they were more concern'd for his *Perſon*, than *Principles*, unjuſtly fearing the King would not find out as *Handſome* a Man to ſucceed him.

I

I am at a Loſs alſo to underſtand the *Policy* of this Act; which will certainly exaſperate the Sufferers by it againſt the Government; and, without doubt, a *Gracious King* and a *Fine Gentleman* would be, at leaſt, as deſirous of the Affections of his *Female* Subjects as of his *Male*: Beſides, the Number of *Non-jurors* is ſo very ſmall, that it was impoſſible to make them conſiderable without helping them to ſo great a Reinforcement of *Non-jureſſes*, as they will now have.

It is very amazing, that among ſo many amorous, ſo many pretty, well-dreſſed Noblemen and Gentlemen, the Ladies ſhould not have a Party ſtrong enough to ſupport their Intereſt; nay, not ſo much as a *Proteſt* enter'd in Favour of them againſt a Bill, which muſt neceſſarily cauſe more Talk, and more Ill-will than the famous *Quarentine-Act*.

Upon further Thoughts, I am apt to imagine, that the Reaſon of theſe Proceedings may be accounted for from the great Hurry of Employ our Repreſentatives have been in about Dr. *Atterbury* and *Kelly*, &c. Zeal for the *Hanover* Succeſſion has made them unattentive to the *Secret* Whiſperings of *Nature*, which every Man of good Senſe and good Nature is known to carry about him, in Favour of this Beautiful Part of the Creation. But let the Ladies know for their Comfort, That the General Council of *Great-Britain* does not think itſelf infallible in its Determinations; but has been known to have repeal'd an Act, almoſt as ſoon as it was made, and before it was put in Execution.

In Confidence of this, I have drawn up the Form of a Petition to the Houſe of Commons, to re-

redreſs this real Grievance: I deſire it may b left with the Printer of this Paper, for the La dies to ſubſcribe; which, I am perſwaded, the will do; and that they will flock to the Parli ment-houſe, with as great Unanimity, as the R man Matrons did to the Senate, when they ap prehended a Law was enacting to allow each Se nator Two Wives.

To the Honourable Houſe of Commons,

In PARLIAMENT aſſembled,

The humble PETITION *of all the ric unmaried Women of* Great-Britain,

Sheweth,

THAT *your Petitioners are in the utmoſt Conſter nation to hear, that an Act paſſed in the la Seſſions, to oblige your Petitioners to ſo unuſual Thing as* Swearing. *We are not ſenſible, that w have been guilty of any* Actions *or* Expreſſions *tha can bring us under a Suſpicion of* Diſloyalty *to th Government. We have rais'd and lower'd our* Heads *have inlarg'd or contracted our* Hoops, *have ſhew' our* Beſt Cloaths *and* Airs *on* Birth-Nights *and i* Drawing-Rooms, *in ſtrict Conformity to the preſen Eſtabliſhment. We have preferr'd the Love of ou Country to that of Fine Cloaths; and, in Obedienc to Parliament, have made up our* India Damasks *and* Chinces, *into* Curtains, Quilts, *and* Toylettes *not daring to uſe them even for* Under-Petticoats. *We have, beſides, been ſo buſy of late in adjuſting the* Cut of the Sleeve, *and other Affairs of grea*

Con

Conſequence, that we have had very little Time to in-
quire into the Pope's Authority, or the Diſtinctio-
ns of Indefeaſible Hereditary and Parliamentary
Right.

We are alſo humbly of Opinion, That it is not agree-
able to Equity, to load us with Double Taxes for
Diſaffection, ſince Loyalty does not qualify us for the
Profits of State-Offices. If, therefore, this Act
muſt continue in Force, we humbly expect to be im-
power'd by another to ſend an equal Number of
Parliament-Women to the Houſe; That one of the
Secretaries of State may be of our Sex; and, That
we may have the Prodigious Pleaſure of being ad-
mitted into the Secrets of the Privy Council. Nei-
ther can we conceive, what Prejudice it could be to
the Government, if, in this Time of Peace, we
ſhould come in for a Share of the Poſts in the Army.

We alſo beg Leave to remind your Honours, That
many Members of this Houſe have often been Petitio-
ners to Us; have flung themſelves at our Feet; and,
with Oaths and Proteſtations, have owned, how ready
they were to die for us; and, what Power we have
over them. We ſhall therefore have Reaſon to doubt,
of the Sincerity of theſe Expreſſions, if we cannot
ſucceed in this ſo reaſonable a Requeſt; or, if we
have that extenſive Power, we may be provok'd to ex-
ert it.

If this Act is calculated with Deſign to force us to
put our Perſons and Fortunes into the Hands of Men
that will Swear, we are reſolved to pluck up our Spi-
rit, and to ſacrifice Part of our Riches to our Reſent-
ment; And we take this Opportunity of letting the
Houſe know our Reſolutions, That unleſs this Clauſe
be immediately repealed, thoſe Members who are un-
married, ſhall continue ſo; and thoſe that have Wives,

may,

may, perhaps, hear of this, when they would chuse t
be asleep.

After all, We dare assure Ourselves, That we sha
have our Tender Consciences *indulged as far a*
the Quakers *were, not long since; and, That, if w*
must give the Government any Security for our Affe-
ctions, *it may be by our usual Way of* Protesting
and Vowing. *In a Word, Do any Thing to free u*
from Swearing.

And your Petitioners shall ever Pray, &c.

These Arguments, assisted by the Moving E-
loquence of so many beautiful Faces, will,
doubt not, prevail: But if not, I hope th
P——y C——l will send out Injunctions to th
Bishops and Ministers of every Diocese and Parish
to instruct the weak Sisters in *Casuistry*, to teac
them to confute *Bellarmine*; and to inform The
of the Extent of *Faithful* and *True Allegiance*; an
whether or no They are obliged by it to we
Swords, and ride astride, I am, Sir,

Your humble Servant, A.

Printed for *T. Payne* near *Stationers-Hall.* 17

NUMB. XXII.

THE True Briton.

To be continued Weekly, AUGUST 16. 1723.

Nec memoranda tamen vobis mea facta, Pelasgi,
Esse reor: vidistis enim. Sua narret Ulysses
Quæ sine teste gerit, quorum nox conscia sola est.
OVID.

PERSECUTION is one of the principal Methods which Princes pursue, who find they must support themselves by Force, and want the Affections of their Subjects.

It is the Misfortune of our Neighbouring Nations to feel, in many Instances, the Weight of this Curse; and formerly this Kingdom has groaned under it; but it is our Happiness at present, to be free from all Apprehensions of this Nature, when we consider, that we have a King on the Throne, who makes the Laws of the Land the Rules of his Government.

When evil Miniſters firſt begin to find Opportunities of executing their Schemes, and gratifying their Paſſions, Corruption is their firſt Refuge to ſupport themſelves in Power; and when they have endeavoured ſufficiently to taint the Minds of the People with Bribes and Penſions, but find a Remnant of bold and honeſt Men who deteſt their Practices, theſe wicked Politicians determine to perſecute ſuch True Patriots, in order to Intimidate thoſe they could not Biaſs.

Religion is one great Pretence generally taken to juſtify ſuch Cruelties. The Dragooning in *France* was eſteem'd a wholeſome Severity againſt the poor Proteſtants; and during the Uſurpation of *Cromwell*, the Members of the Church of *England* were barbarouſly treated by the *Fanaticks*, who committed all violent Acts againſt them with the ſanctified Pretence, *That it was done for Righteouſneſs Sake.*

I would only make one Remark on the *Nonconformiſts* to our Worſhip, That tho' they with Juſtice exclaim againſt the Inquiſition of the Church of *Rome*, yet whenever they have been the Governing Faction, they have carried their Fury to as great a Degree of Barbarity againſt their Enemies, as any Cabal ever did; and have ever had a juſt Toleration when the Church of *England*'s Power has prevail'd.

We may be eaſy at preſent, becauſe nothing can give our Enemies the leaſt Colour

f saying, that any Subjects who breathe *Engliſh* Air, are depriv'd of Liberty, or ſuf-er any Hardſhip whatſoever.

The *Roman* Catholicks may avoid their Taxes, and enjoy quiet Poſſeſſion of their Eſtates, whenever they ſhall pleaſe to change their Religion, and abandon the Principles in which they were Educated; and the Non-urors may have the ſame Benefit, when they hall think proper to take the Oaths to the King, and abjure the Pretender. Now, can ny Body be ſaid to be perſecuted, who may avoid it, by conforming to the Pleaſure of the Parliament?

I am certain the Tax lately laid on the *Papiſts*, muſt be warranted by the Laws of GOD and Man, becauſe a Majority of the Biſhops voted for it, and our Glorious Par-liament aſſented to it.

It will be indeed a heavy Burden for theſe Kingdoms, if ever the private Reſentment of a Miniſter, ſhall, by the Greatneſs of his Power, be eſteem'd Publick Juſtice, and if his Pleaſure ſhall direct the Principles of the governing Party. What Calamities may we not expect, if ever we ſhould ſee ſuch a Man in Power, who would make Honeſty a ſuffi-cient Crime, and improbable *Inuendo*'s a Legal Evidence!

There have been ſeveral Scribblers who have endeavour'd, by the Art of Decypher-ing, and following the new Method of *Ex-plaining*, to adapt ſome Characters and Ex-

preſſions contained in ſome former Papers to the Great Men of our preſent Time; and therefore, in order to avoid Cenſure, I would willingly explain my ſelf on this Head.

Theſe Wretches would induce the World to believe, That by *Ferdinando* is meant a Great Perſon who now is juſtly plac'd at the Head of Affairs; but I cannot conceive in what Manner they would prove this; for *Ferdinando* is called a Corrupt Evil Miniſter, which every Body knows can never be apply'd to any Perſon who diſcharges his Truſt with the greateſt Integrity and Fidelity to his Maſter. Therefore, in that ſingle Inſtance, they muſt fail, and all their Malice falls to the Ground. I cannot conceive, that there is the leaſt Parallel between them; for I have not heard the Great Man they mean, accus'd of Corruption, unleſs it was once, when he was barbarouſly treated by a *Tory* Houſe of Commons.

Simoni they would decypher to mean another Pillar of our State; but is it poſſible any Man of common Senſe can think it is intended to mean a Man who has never varied in his Adherence to the King and his Family, and always abhorr'd Popery?

As for *Cacofogo*, they have not yet conſider'd him; but wait for a further Tranſcript relating to him: which, in due Time, they may have.

But what gives me equal Uneaſineſs, is, That I have drawn upon my ſelf the Anger

r of the Lord Mayor and Court of Alder-
en, for having mention'd ſome Things
lating to them. I therefore think fit
declare, That I have the greateſt Regard
r Sir *Gerard Conyers*, Kt. whoſe Wiſdom,
reat Abilities, and Ready Wit, on all Oc-
ſions, make him an amiable Man to his
riends, and compleat the Character of a
ine Gentleman: And Sir *William Thomp-*
n, the Recorder, has always ſhewn ſuch
eal for his Country, that I muſt congra-
ulate the City for having ſuch a Ser-
ant, and the Kingdom ſuch an Ornament.

But what is moſt grievous, is, That the Biſhops are ſaid to be fir'd with Chriſtian Rage againſt me for ſome Expreſſions in this *Spaniſh Manuſcript* relating to the Prelates of that Kingdom, which my Enemies would falſly ſuppoſe are intended to reflect on them. But I will not believe they can give Attention to ſuch inſufficient Evidence; therefore I muſt hope, that their Anger will be blunted when they have duly conſider'd my Papers.

The little *Ebony Doctor* is in Wrath, at being ſometimes nam'd by me; and therefore I muſt beg of him to be aſſur'd, I never ſhould have thought of him had he not appear'd pretty much in Publick of late, and frightned ſome few Ladies, whoſe Families had a certain Proſpect of being increas'd.

The Biſhop of *Tortoſa* is ſaid to be intended for the late Biſhop of *Rocheſter*: But

this

this cannot be; for the *Spaniſh* Prelate w unjuſtly depriv'd; and the laſt was conde ned by Parliament.

I hope, through the whole Courſe this Paper, I have paid that Duty to t *King*, as becomes a Faithful and Loy Subject.

His Majeſty's Perſonal Vertues are conſp cuous through all his Actions. His Stead neſs to his Friends, and his Mercy to his E nemies, are Qualities which muſt indear hi to the moſt inveterate Foe this Kingdo has; and in this he only can be ſaid to de ſerve even more than He injoys.

If any of the Villainous Crew who mak their Court to their Friends by traducing o me, and miſrepreſenting my Actions, ſhoul preſume to inſinuate, that I have dar'd, i Thought, Word or Deed, to aſperſe Hi Majeſty or his Family, I will ſay to th Greateſt amongſt them, That in Loyalty I will have no Superior; but am ready to die for my King, whenever his Cauſe requires it.

I hope Perſons will not think, That be cauſe I have been wanting in Subſervience to ſome of our Friends, I for that Reaſon, muſt be called an Enemy to the State. I am certain, that there is a wide Difference be tween the Character of a Flatterer, and the Publick Spirit of a *True Briton*.

King *Charles* II. was famous for his Indul gence to his Subjects on all Occaſions; and I

have

ve heard one memorable Inſtance of his enity to an Honeſt Cavalier, who, on His ajeſty's Entry into *Salisbury*, preſs'd to ſee at Prince, whoſe long Baniſhment had ov'd ſo fatal to the whole Kingdom. The ing, who was then on his Progreſs, had me little *black Spaniels* in the Coach, and arn'd the poor Man not to cling too cloſe the Door, leſt one of thoſe Animals ſhould ite him. But the Loyaliſt ſtill perſiſted, and t laſt one of the Spaniels ſeized him by the inger; and the poor Fellow, whilſt he was Pain, cried out with a loud Voice, *God leſs your* Majeſty; *but* G——*d* D——*n our* Dogs.

This proves, That Kings have gain'd the Love of their Subjects, when they have conſcended to let the People ſee them, and ave permitted thoſe who live under them o judge of their Monarchs, who, by their Duty, ought to protect and defend their Liberties.

It muſt be a great Bleſſing to us, when we have a Prince on the Throne (as His Majeſty King *George* has ever been) who prefers the Intereſt of His Subjects to all other Conſiderations whatſoever, and who no otherwiſe delights in his Foreign Dominions, but as their Intereſt is conſiſtent with the true and real Service of the Country, which he ever muſt protect and defend.

For my Part, I muſt ſay, That I think all Attempts againſt him, and His Illuſtrious

Whilst I was writing this Paper, I receiv a Letter from the Mayor of a Corporatio that was ever dutiful to His Majesty.

SIR,

I *Have just heard, That a Person, wh thinks himself ill-treated by the* True Br ton, *endeavours to shew his Spleen to Yo and his Method of oppressing us, is to tra duce and vilify every Thing that he imagine can conduce to serve the* Old Whig Interest *that has ever prevailed here.*

We stand upon that Foot, and, consequent ly, whatever savours of Tory *Principles will never prosper here. But we shall ever esteem those Men who despise the* Names, *and value the* Maxims *of their Party.*

We know your Destruction is the Aim of a Villainous Set of Men, whose only Considera tion is Your Ruin, and whose single View is Your End.

We shall ever serve your Friends in Oppo sition to them; and my Name you shall hear, when most it ought to be esteemed by you; and then you may own it. I am,

SIR,

Your Humble Servant,

A. B.

P. S. When *Cacofogo* pretends to disturb us, Notice of his Character shall be given to the Publick, in the *True Briton.*

Printed for *T. Payne* near *Stationers-Hall.* 1723.

NUMB. XXIII.

THE True Briton.

To be continued Weekly. AUGUST 19. 1723.

—Quid non mortalia pectora cogis
Auri ſacra fames! ——

VIRG.

THE following Letter, written by the Gentleman who ſubſcribes himſelf *A. B.* in the *True Briton*, No. VI. having been unhappily miſlaid, came but now to my Hands. I hope the ingenious Author will excuſe this late inſerting of it, and favour me with his further Correſpondenc

To the TRUE BRITON.

SIR,

THE obliging Manner in which you received my former Letter, has encouraged me to trouble you again. A Correſpondence with a Gentleman ſo heartily engag'd in his Country's Intereſt, is highly agreeable to me.

You have touch'd upon the great Increaſe of our Nation's Debt, and have obſerv'd that Two *viſible* Cauſes of it, have been the *Mediterranean* and *Baltick* Squadrons.

But after all, Sir, what a glorious and happy Way of ſpending our Money is this, if compar'd with what I have juſt read in an admir'd Author.

A Stranger having publickly ſaid, *That he could teach* Dionyſius *the Tyrant of* Syracuſe, an infallible Way *to find out and diſcover all the Conſpiracies which his Subjects ſhould contrive againſt him*; Dionyſius *hearing of it, caus'd the Man to be brought to him, that he might learn an Art ſo neceſſary to his Preſervation; and having ask'd him, By what Art he might make ſuch Diſcoveries; the Fellow made Anſwer, That he ſhould give him a* Talent, *and afterwards boaſt that he had obtained ſome mighty Secret from him.*

What a miſerable Condition were the *Syracuſian* Subjects reduc'd to, to have their Treaſure laviſh'd out in Sham-Contrivances againſt themſelves?

But this generally uſed to be the laſt Contrivance of ſuch Powers, as were too tyranical and hated, to ſupport themſelves by any other Means.

No one can be ſo Malicious or Weak as to imagine here is any Reflection intended upon any Gentleman who has the Honour to be intruſted with the Care of the National Revenue. It would be injurious to ſuppoſe, that a Cenſure upon *Aſtrologers*, would reflect upon Sir *Iſaac Newton*; or a Jeſt upon *Quacks*, affront a *Mead* or a *Friend*.

As to the 300 *L.* indeed, which is ſaid to have been given to *Neyno*, with a Promiſe of 2000 more, if it was true, that may ſerve for a Warning to all others, How they receive any Money of that Kind, ſince *Neyno* loſt his Life ſo ſoon after it.

As to the Propoſal which Mr. *Kelly* declared to the Lords was made to him by an Under Secretary, by Order of his Superior, that caſts no Reflection upon the *Exchequer*, it not appearing that he was to have any Preſent of the Nation's Money; for the Propoſal being general, no one can ſay, but that it might be ſome Place, and not any Money, that was intended to be the Reward of his telling *Truth*.

The *Lady* who was depriv'd of her Liberty, on Suſpicion of *aiding* and *abetting* a *Nurſe* of the *Pretender's* Child, was

not

not loaded with Irons, nor committed to *Newgate*: She was only deliver'd over to *Buggs* in a Meſſenger's Houſe, and was allow'd to ſpeak to her Children thro' a Window, for ſome Months together. She has ſince been admitted to Bail, and her Friends hope ſhe will not be try'd for *Milk-Treaſon*.

If any one ſhould be ſo Fantaſtical, as to ſuſpect that the 200,000 *L.* which the Biſhop of *Rocheſter* is ſaid to have received, and the 50,000 *L.* which an *Alderman* is reported to have carry'd Abroad, muſt, by the Greatneſs of the Sums, have had Aſſiſtance from the *Exchequer*, I ſhall only reply to ſuch imaginary Heads, That ſuch conjectural Circumſtances cannot be allow'd as any Evidence of the Thing, unleſs they had been declared ſo, by a Vote of Parliament.

Every one's General Character is his beſt Defence. A Gentleman who has been known to be too honourable to take a *Bribe*, at a Time when it was very convenient, may very well be ſuppos'd to be neither ſubject to the Power of Money himſelf, nor inclin'd to corrupt other People with it.

But after all, the higheſt and even undeniable Evidence of the Integrity of all our Miniſters, is, The Exemplary Puniſhments they have lately ſet on Foot. ——— Every Bill of *Pains* and *Penalties* is to me a plain Proof, that there is neither *Bribery*, nor *Corruption*, nor *Abuſe* of Power, nor *Breach* of Truſt, nor any Ill-Conduct, that can ever be charg'd upon any of our Miniſters. Theſe are a Sort of *Death's Head*, that muſt appear at all their Entertainments, and be a conſtant *Memento Mori* to them in every Step they take.

Nay, by the Bills that have lately paſſed, it ſeems not ſufficient for any Miniſter to be Innocent himſelf, unleſs all thoſe who are employed with him be ſo likewiſe. ——— For if the Corruption and Villainy of any Miniſter, ſhould raiſe an *Odium* againſt them all, and put them all in one Bill, without ſuffering any one to excuſe or defend himſelf, ſuch a Bill need go no farther back for an exact Precedent for ſuch Juſtice in the Lump, than to the *South-Sea* Directors Act.

Every Vote in either Houſe of Parliament to make any *Hear-ſay* Accuſation, or other Circumſtance, be received as Evidence, is a ſufficient Declaration to the Kingdom, that thoſe at the *Helm*, never intend to be ſubject to any *Hear-ſay* Crime, or to come near the ſmalleſt Circumſtances of Guilt.

These Bills, as they declare the Innocency of the Minis-try, so do they give a convincing Proof of the happy Union be-tween the Court and Parliament, there having never been seen a more general Concurrence in full Parliament, than on this Occasion.

The Persons that opposed these Bills, being only such, as having neither *Places* nor *Pensions*, may be easily supposed to be out of Temper, and through such Resentment not be able to see so clearly as those, who, by their favourable Situation, have their Minds more at Ease.

It is a ridiculous Thing, to suppose, that *Justice* and *Honour* are less regarded by those who have *Places* or *Pensions*, than those that have them not. On the contrary, we ought to believe *those* most Just and Honourable, who have received such Marks of Royal Favour; and that it is their Justice and Integrity that has intitled them to such Rewards. As Gentlemen in the Army have Commissions given, and are made *Generals*, not to teach them Courage and Bravery, but because they are known to be Brave and Courageous; so *Pensions* are conferr'd, not to *bribe* Men to be *Just* and *Honourable*, but because they are so of themselves.

That this is true, not only appears from the Persons who have Pensions, but also from this, That assoon as they seem but to swerve from the smallest Instances of *Truth* and *Integrity*, their Pensions are with-drawn.

So that though it may have some Appearance of a Hardship for a Nation that is very much in Debt, to tax their Victuals to support *Pensions*, yet it has this Satisfaction attends it, that we may reckon a Number of *Pensioners* only another Name for a Number of *fast Friends* to Truth and Honour.

The *Pretender*'s late Secretary is just arrived in *England*, where he has both his *Estate* and *Honour* to seek; and if, in such a Case, He should be allowed a small *Pension* for the Encouragement of Integrity, what *True Briton* would think much of the Expence? Or, suppose his Falseness should intitle him to a Reward, we may be sure, it is such a Falseness, as is as useful as Truth, or else it will not be rewarded.

That Gentleman has nothing but an *Attainder* by Parliament to get off, in order to be *in statu quo*; and I suppose there is one who can prove it to be the *Blackest of Crimes*, for any Gentleman to vote against it. —— I long-

to

to hear some Court-Orators set forth this Gentleman's Merit.

I have but one Argument against the Necessity of Pensions even for the Reward of Virtue, and that is taken from the Behaviour of the *Scots* M---bers, and the *English* B---ps: The Unanimity of these Gentlemen in all the late Bills, is to me a convincing Argument, That *Truth* is the same in all Nations, and that People of different Northern Latitude may be equally Lovers of it.

The *Roman* Catholick Bill for raising 100,000 *l.* upon their Estates, is another Instance of the Equity and Moderation of some Gentlemen: That Bill put the *Statesman* upon all his Methods, and was carry'd with much Difficulty; If it was any Way expensive; if any Part of our National Trade was barter'd away for it; the Money which is to be raised by it, will be some Recompence.

The Gentleman to whose Care the Passing of that Bill is owing, being too *modest* to receive Honour himself at present, the Thanks will not be returned for it, 'till it can be done without any Appearance of Flattery.

Your most obedient Servant,

A. B.

To the TRUE BRITON.

SIR,

THE Glare in which we of this Age are taught to behold the celebrated Men of Antiquity, does, for the most Part, mislead our Judgments, and render us dim-sighted to the more exalted Perfections of our Cotemporaries.

It would therefore, methinks, be an Undertaking worthy a Person of your Character, to draw a kind of Parallel betwixt the *Antient Romans* and *Modern Britons*; for though all your judicious and impartial Readers allow the latter to surpass the former in every virtuous Accomplishment, particularly in a disinterested Love of their Country; yet your exhibiting this invaluable Truth to the Publick, would be attended with a happy Consequence of disabusing a vast Majority of your Fellow-Subjects, and thereby doing Justice to our present

preſent Set of Governors, whoſe matchleſs Endowments hav plac'd them at the Head of Affairs.

As there is no Room to doubt but (if you enter upon thi laudable work) Juſtice, Clemency, Moderation, nay, the whole Catalogue of Virtues, will come under your Notice (becauſe the Omiſſion of any one of them would be highly injurious to our preſent Patriots, who ſeem to have monopolized all that's Great and Praiſe-worthy;) ſo neither do I ſuppoſe, you will, by any means, overlook the Criminal Side of a Publick Character; for, the expoſing thoſe ambitious *Romans* who extinguiſhed the Liberty they were intruſted to preſerve, muſt needs reflect an additional Splendor on ſuch unaſpiring Patriots as at this Time grace the *Britiſh* Helm.

You are ſenſible the moſt dangerous Ingredients that can enter into the Compoſition of a Legiſlator or Publick Miniſter, are, *Ambition* and *Avarice*; the one being an inſatiable Thriſt of Power, and the other an immoderate Deſire of of accumulating Riches; But as *Avarice*, when abſtracted from *Ambition*, moves in too low a Sphere to compaſs the Subverſion of a State; ſo it will (I think) become you to animadvert chiefly upon *Ambition*, and brand it with a peculiar Mark of your Satire.

Unbounded Ambition is a meer *State of Nature*. The Evils that have always flow'd from it, ſufficiently evince the Truth of this Aſſertion. If we examine the whole Scope of the *Roman Commonwealth*; how amazingly different are the Scenes which occur to our View! In the firſt Place, we ſee a *Tyranny* overturned, and *Liberty* erected on its Ruins, by the faithful Champions, or (to uſe our own Dialect) *The old Whigs of Rome*; Next, we behold an exquiſite Plan of Government handed down to a Race of Sons, who (for a long Succeſſion of Time) not only preſerved it firm and unſhaken, but likewiſe improved its Original Strength and Beauty.

Thus did that Glorious State continue to flouriſh and diffuſe its proſperous Influence, 'till at length, there ſprang forth from its own Bowels, a Set of overgrown Monſters, whoſe infernal Schemes ſurpaſſed the moſt daring Attempts of the *Tarquins*. Thoſe inteſtine Traytors (at the Time they pretended the greateſt Vigilance and Anxiety for the Conſtitution of their Country) exhauſted the Publick Treaſure; bribed away the natural Honeſty of the People; damped

damped the National Spirit with Military Terrors; and, by an uninterrupted Courſe of Iniquity, made their infamous Aſcent to that Power, which ſapped all the Foundations of the *Roman* Happineſs.

The mean Artifices to which the moſt tow'ring *Ambition* ſtoops, in order to attain its Ends, may ſerve to convince us from how baſe an Origin it proceeds. Sometimes it aſſumes the Mask of Humility, and carries its Hypocriſy to a ſeeming Diſregard of Honours. At other Times, it diſſembles Gratitude, Generoſity, and Friendſhip, and is almoſt Deified under thoſe ſpecious Appearances; when, in Reality, perhaps, its only Method of attracting ſuch falſe Worſhip, is by laviſhing away Part of its Plunder among thoſe mercenary Under-agents who have inliſted themſelves in its deteſtable Service.

But of all the Wiles inherent to *Ambition*, I know none more ſordid and contemptible, than that of ſending forth thoſe obnoxious Vermin called *Informers*, who have evermore been look'd upon as the Peſt and Bane of Human Society. There have already been ſo many ineffectual Attempts made to find out the obſcure Riſe and Progreſs of thoſe State Implements, that 'twere in Vain for me to think of tracing them through their many intricating Windings; yet thus far I think one may Venture to pronounce upon them, *viz.* That for preſent Uſe, they have a near Reſemblance of *Microſcopes*, inaſmuch as they both ſerve alike to magnify whatever Objects are ſeen through them. However, I'm ſatisfied the Parity will not hold throughout; becauſe Experience tells us, That *Informers* can, upon Occaſion, realize Shadows and Non-Entities; whereas *Microſcopes* can only inlarge Realities.

For my Part, I'm convinced of my Incapacity for ſo great a Task as that of vindicating our preſent moſt injured Patriots; but ſince my Zeal has thus far tranſported me, I think my ſelf in Duty bound to take Notice of a moſt malignant Rumour which has been ſpread abroad; the Purport whereof is, That whereas Mr. *Bingley* who (from the Time of his firſt being apprehended at *Deal*, to that of his appearing on Mr. *Kelly*'s Trial) was decently ſubſiſted in the Hands of a Meſſenger; he the ſaid Mr. *Bingley* (not anſwering Expectation on the ſaid Trial) was, in a few Days after,

after, consigned over to the Severities and Oppressions of *Newgate*.

But who does not see that Mr. *Bingley*'s Ingratitude deserves a far more painful Infliction, than that under which he now labours? Who can be so immersed in Prejudice, as not to own, that it was a most unexampled Indulgence to allow him an Appartment in a Messenger's House, where he was, for a long Space of Time, mantain'd on the Foot of a State Prisoner? Yet in Return for all this Bounty, what Acknowledgments has he made? What useful Testimonies has he exhibited? What Service has he done, or rather what Disservice has he not endeavoured to do? 'Tis well known, that when he was called as a Witness on Mr. *Kelly*'s Trial, he (contrary to all reasonable Expectation) was so shameless, as not only to join with the Criminal against every Article of *Neyno*'s *Authentick* Depositions, but also to second the wild Insinuation of *Neyno*'s having convey'd into Mr. *Kelly*'s Drawer, some Papers of dangerous Import, purely with Intent that they should be seized.———After this unnatural Wrong to the Memory of the *pious* Mr. *Neyno*; this wicked Suggestion in Favour of a Traytor; this slippery Conduct towards the Persons who had so long supported him; what further Lenity could he expect? What other Treatment could he hope for, but to be precipitated into a Common Gaol, and there detained as a Wretch true to nothing but his own *wicked* Principles? *I am*,

SIR,

Your most humble Servant,

J. F.

Printed for *T. Payne*, near *Stationers-Hall*. 1723.

NUMB. XXIV.

THE True Briton.

To be continued Weekly. AUGUST 23. 1723.

——Sternet Pœnos, Gallumque rebellem;
Tertiaque Arma Patri ſuſpendet capta Quirino:
VIRG.

OATHS are at preſent the common Converſation of all *Coffee-Houſes*, and, what is more extraordinary, of all the *Tea-Tables* in Town. Nay, it is certain, that the Opinion of the Majority of the Men of this Kingdom ſeems to be ſtrengthned by a Number of Ladies who have Sworn, that the Pretender hath not, nor of Right ought to have, any Claim to theſe Crowns; and this Belief, Thanks to Almighty God, is ſo prevelant here, that no one doubts but that all other Views muſt end at *Tyburn*, but ſuch as mean the true and real Intereſt of our King and Country.

The Method taken by moſt Goverments to ſupport themſelves, is, To become Amiable to the People, and to create ſuch an Eſteem for their Leaders in the Hearts of thoſe who live under them, as muſt convince the whole

World, that Liberty and Juſtice are the natural Ingredien to an Independant Conſtitution, and a Mild Adminiſtr tion.

Conſciences are what muſt be only clogg'd when uni Oaths are impoſed; But at preſent, no Injunction is la upon us, but to forſwear our Allegiance to one who has Title to the Crown, and to bind our ſelves to His Maje King *George*, who has Governed us with ſo much Mildn Temper, and Moderation, that the whole Kingdom is equa charmed with the Prudence of his Councils, and the Hone of his Miniſters.

The *Jacobites* have ever been as credulous of their Strength, as their Enemies ſeem to be of their Power; B the greateſt Reaſon upon which the former depended, was the Credit which thoſe Ladies had, who are now forc'd abandon their Intereſt, by abjuring the Perſon upon whom the chimerical Hopes depended.

Women have ever ſhew'd their Power in this Kingdom and in the Reign of *Charles* the II. *Dunkirk* was ſold t gratify a Foreign Lady whom the King advanced to the Dig nity of a Dutcheſs. Thus was the Intereſt of the Crown, an the Good of the People, made ſubſervient to the Smiles an Commands of a mercenary Creature, who was ſent over b her Countrymen to plunder our Treaſury, and betray *Englan* to the Mercy of her Native Land.

The unfortunate Prince before-mentioned, had man Faults; but over-ballanced by his Virtues: And the *Whigs* who afterwards villainouſly traduced his Memory, and vente their Malice with their uſual Inſolence againſt him, by ſaying in Parliament and Print, That he died a *Papiſt*, were pleaſed, in the ſubſequent Reign, to accuſe his Brother with Poiſoning him, becauſe King *Charles* refuſed to ſerve the *Roman* Catholick Cauſe.

Thus may it appear to all impartial Judges, that the *Whigs* have in former Times, eſteem'd a Man Honeſt or otherwiſe, a Proteſtant or a Papiſt, a Hero or a Devil, as their Intereſt perſwades 'em: And, in their Opinion, no Man could formerly be eſteem'd a Patriot, but ſuch as could diſtribute the Plunder of their Country amongſt them.

A Perſon who differs with this Set of Creatures, is to be called either a Beggar or a Hero; as he oppoſes or ſtoops to

a

Court: And one Thing is to be ſaid of the *Tories*, That hen they oppoſe an Adminiſtration, they act with Honeſty; d when they favour a Miniſtry, they ſupport them with Ho-ur. The Death of Queen *Anne* left this Kingdom in a ore Free and Happy State, than her Acceſſion found it; d the Bleſſings of the *Revolution*, were improved by thoſe at were accuſed of being Adverſaries to it.

I ſhall only aſſure my Readers, That my Sincere Wiſh, is, hat if ever we ſee a *Haman*, he may meet with the Fate he repared for the good *Mordecai*.

The following Letter is juſt come to my Hands, from my orthy Friend, whoſe Honeſty, I hope, every *True Briton*, ho reads this Paper, will acknowledge.

To the TRUE BRITON,

SIR,

THE *Roman Catholick* Bill, having ſome ſmall Appearance of Severity, has made many *Old Whigs* to wiſh, That it had rather paſs'd under ſome *Tory* Adminiſtration, han at a Time, when we ſee no Men in Power, but the ndoubted Friends of *Liberty* and *Moderation*. But theſe are whimſical People, who don't think it ſufficient to have their Friends in Power.

Theſe Gentlemen don't conſider, that *Things* take their *Qualities* from thoſe that do them. If an *Enemy* ſtrikes, we know he intended Miſchief; but if a *Parent* makes us feel his Blows, and breaks a Limb or two with the Weight of 'em, we know that he deſigned our Good, and ſo ſhould rejoice under his Paternal Care and Tenderneſs.

This is the Light in which Dutiful Subjects, and True Members of a Party, ſhould behold their Friends in Power.

The *Roman Catholick* Non-conformity, may be juſtly ſaid to be purely *Religious*, there not being an Inſtance, that I remember, ſince the *Revolution*, of any one who has changed his Religion, who has not immediately conformed to the Government. Nay, moſt of the late Converts have happened to give ſuch Proof of their Affection to our Conſtitution, as to receive very diſtinguiſhing Marks of Royal Favour.

Now weak Minds may imagine, that therefore there is some Degree of *Religious* Perſecution in this Bill, but with me it is ſufficient to conſider, that there are no Gentlemen in Power, but what are Friends to Religion, and Enemies to Perſecution.

Had this Bill paſs'd at any Time, when the chief Power was in one Head-ſtrong, Lawleſs Miniſter, who thought himſelf ſuperior to all Rules; who had no Regard, either how he divided his Friends, or increaſed his Enemies; that hated every Thing that was Legal and Regular, and ſcarce delighted in Gain, except it was Plunder; had this Bill paſſed in ſuch Times, there would have been ſome Reaſon to have diſliked it. But as we know the Reverſe of all this to be true at preſent, there is as much Reaſon for all good Subjects to be free from all Uneaſineſs under it.

The more obvious Reaſons for this Bill, ſeem to me to be as follow.

I. To curb and reſtrain the reſtleſs Endeavours of the *Papiſts*, to diſturb the Peace of the Kingdom.

For *John Plunket*, whoſe whole Eſtate is taken from him and who was a principal Agent in the late moſt horrid and dreadful Plot, appears, upon the ſtricteſt Examination, to be a *Papiſt*.

II. The *Papiſts* being charged as *Idolaters*, ſuch a Mark as this ſet upon them, muſt ſatisfy all good People, that the *Miniſtry* are no Way inclined to *Idolatry*, which muſt be a great Benefit to the Kingdom.

III. That the *Papiſts* may not lie under any worldly Temptation, to continue in a Religion ſo deſtructive of their Souls.

This Reaſon, indeed, ſeems a little to contradict a late Favour granted to the *Quakers*, which is ſuch an Encouragement to continue in their Deluſion, that if they were to turn *Chriſtian*, they would forfeit their Title to it.

IV. To enable us to procure better Terms for the Foreign Proteſtants in *Popiſh* Dominions.

V. To

V. To induce all *Roman Catholick* Princes to be ſteady and ere in their Alliances, to ſupport the Proteſtant Succeſſion *England*.

VI. To prevent any more Religious Wars; for the *Papiſts* ng ſtript of their Money, will not be able to contribute any ing towards them.

VII. That it may henceforward be a Rule, That all *Plots* paid for by a *Tax* upon ſome Party, or Body of the People, t the Nation in general may be frighted at the Return of em.

It is ſomething particular, that our *Proteſtant Women* are clear themſelves from a Share in this *Catholick Bill*, by king all the Oaths that relate to the Government. The lemency and Wiſdom of the Legſlature has taken ſuch Care our Female Children, that they ſhall not have theſe Oaths ſer'd upon them, 'till they are arrived at the Maturity Eighteen. Whether they are to be *Confirmed* firſt by e *Biſhop*, or to ſtay for *Confirmation*, 'till they have ſeaſ-ned their Minds with theſe Oaths, is not mentioned in the ill.

I don't know of any Proviſion that is made for very Old or nfirm Women. It is a Convenience for ſuch to live where e Parſon is a *Juſtice of the Peace*, that when he brings the acrament to their Beds, he may tender the Oaths along ith it.

I have heard ſome People very large in their Exclamati-ns againſt *Creeds* and *Forms of Faith*, as too great Reſtraints pon the Minds of Proteſtants.

But, perhaps, to be obliged to *Swear*, is not ſo great a Reſtraint, as to be obliged to *Believe*.

I ſuppoſe theſe Oaths muſt be ſomething more than barely awful, and that the taking of them, muſt be ſomething like eeping the Commandments, or elſe it would hardly ſuit with e Temper of our Religion to ſet whole Families a Swearing ll over the Kingdom. ——— I have heard of *General Faſts* to implore the Bleſſings of God upon a Kingdom; Whether this general Swearing be intended to avert any Judg-ments of Heaven, I can't preſume to ſay.

Dr. *Wake* (now Archbiſhop of *Canterbury*) publiſhed a *Practical Diſcourſe concerning Swearing*, in the Year 1696. *P.* 141. This learned Divine ſays, "It were much to be wiſhed, "that the Neceſſities of Government would permit, that an

Oath

" Oath ſhould never be impoſed upon, nor required of a
" but upon ſome greater Exigence *to be ſure, more ſeldom th*
" *now it is.*

This great Divine condemns the too much Swearing at th
Time, though it is to be obſerved, that there was then
Oath of Abjuration, nor were any Perſons oblig'd to take t
others, except they were in ſome Poſt or Office.

Were his *Grace* to write upon the ſame Subject in ſome f
ture Time, when Oaths ſhall be multiplied, He muſt eith
alter his Divinity, or carry his Charge much higher, and
firm, as he does in another Place, that becauſe of *Swea*
ing, not only Mens Souls ſuffer, but our very Land itſe
mourneth.

This Learned Divine goes on thus,

And when it is required, ſuch Care ſhould be taken in t
adminiſtring of it, as to raiſe in Mens Minds a ſerious Conſid
ration of what they are about, &c. I don't know of any Pr
viſion of this Kind in the Act, or that there is any Metho
preſcribed in it to raiſe Mens Minds to a Religious Reveren
of an Oath: Nor have I heard that the Biſhops, in their ſe
veral Dioceſſes, are taking Pains to inſtruct their young an
Antient Females, in the Sacred ſolemn Nature of an Oath
or to prevent their taking theſe in Raſhneſs.

The Penalty that attends Recuſancy is no great Motive t
Conſideration and Seriouſneſs; and if Dr. *Hoadley*, the lat
Biſhop of *Bangor*, will ſhew, how People who ſwear to ſav
their Eſtates, can be ſaid to ſwear in *Sincerity*, he will do a
acceptable Piece of Service to the Female World. ——

His *Grace* of *Canterbury* tells us, *P.* 77. *As for thoſe Oath*
which are impoſed by the Publick Authority, the Subject's Rul
muſt be, to Yield to them, in all Honeſt and Lawful Matter
and to take ſuch as he can, with a good Conſcience, take.

This ſhews us the Error of ſome People, who diſregar
what it is to which they Swear, and throw all upon the *L*
giſlature, and think that they may ſwear to any Thing that i
required by Authority; or, as a Lady ſaid, in great Wrath
and great Principle, That ſhe would ſwear any Thing, rathe
than any Government ſhould get Sixpence by her. ——
But if Oaths, as this great Divine obſerves, tho' impos'd b
Authority, are only to be taken, becauſe they contain *Lawfu*
and Honeſt Matters, and ſuch as are conſiſtent with a goo
Con-

Conſcience, as they are at preſent: How is it that this Doctrine is not preſs'd and recommended at this Juncture?

The Archbiſhop, ſpeaking of Aſſertory Oaths, ſaith, *P.* 5. *He Forſweurs himſelf, who ſwears to the Truth of any Fact, which he either certainly knows to be falſe, or does not know to be true.* ——— *It matters not whether a Man certainly knows what he ſwears to be Falſe; it is enough that he does not know it to be True. Nay, ſhould it happen to be true, yet if he thought otherwiſe, and yet ſwore to the Truth of it, he forſwore himſelf.* ———

This Learned Archbiſhop farther ſays, '*That he who would ſwear with a good Conſcience, muſt duly conſider what he is about to ſay, and proceed according to the ſtricteſt Meaſures of Truth and Fidelity; and that he forſwears himſelf, if he ſwears to a Matter as certain, of which he has only a probable Aſſurance.*' Now, if ſome certain Oaths were to be tried by this Standard, altho' they might be demonſtrable Truths, yet this may not be ſo clear to all Old Women and Girls, as to need no Explication; and therefore whoever ſhall ſwear to thoſe Truths, without as full Aſſurance of their being ſo, as I have, muſt, according to this Doctrine, forſwear themſelves.

How neceſſary is it therefore, that all who have any Land in the Kingdom, ſhould now be inform'd of the Nature of *Certainty* and *Probability*; and the Degrees of Knowledge which every one muſt have of thoſe Matters to which he ſwears?

Were the Laity, Male and Female, Young and Old, to ſwear, That Epiſcopacy is of Divine Right, and that the Preſbyters have no Authority to Ordain in the Church, I queſtion not, but Nineteen in Twenty of a certain Order, would warn the People committed to their Care, of the Danger of ſuch Oaths, and tell their tender Females Ten thouſand Horrors of Perjury.

The little *Ebony Doctor* would have his Conſcience awaken'd upon ſuch an Occaſion, and exert his Caſuiſtry for the Good of Souls. He would plainly prove, That ſuch Oaths would curſe the Iſland, and bring us into the Condition of *Sodom* and *Gomorrha*.

It is not long ſince I ſaw the Hands of many of our Reverend Biſhops ſubſcrib'd to an Abhorrence of the late unnatu-

ral

ral Rebellion; and that Abhorrence was publiſhed thro' t
Kingdom.

Could I ſee as many Reverend Hands to this *Caſe of Co*
ence, to inſtruct the Young and Old that are to ſwear all o
the Kingdom, demonſtrating, that it is as ſafe to abjure
Pretender, as to truſt in God, their very Enemies would
forced to own, That they fear'd God, as much as they
nour'd the King.

But if all Orders of People are to be left to themſel
and neither inform'd how to ſwear with full Aſſurance of
Truth of what they are to affirm, nor exhorted to ref
till they can ſwear with ſuch Safety, I ſhall only recomm
to that Reverend Bench, theſe Words of Scripture: —
Son of Man! I have made thee a Watchman unto the Hou
Iſrael; *therefore hear the Word at my Mouth, and give t*
Warning from me; When I ſay unto the Wicked, Thou ſhalt
ly die, and thou giveſt him not Warning, nor ſpeakeſt to
the Wicked from his wicked Way, to ſave his Life; the ſ
wicked Man ſhall die in his Iniquity; but his Blood will I req
at thy Hand!

I hope, Sir, that you will think this as fit for your Pap
my former Letters, and believe me to be

Your moſt Sincere Admirer,

A. B.

Printed for *T. Payne*, near *Stationers-Hall*.

NUMB. XXV.

THE True Briton.

be continued Weekly. AUGUST 26. 1723.

polis, atque Cratinus, Ariſtophaneſque poetæ,
que alii, quorum comœdia priſca Virorum eſt;
quis erat dignus deſcribi, quod malus, aut fur,
od Mœchus foret, aut ſicarious, aut alioqui
nſus; multa cum libertate notabant.

HOR.

To the TRUE BRITON.

SIR,

IT is generally agreed, That we ought to regulate our Opinions of Men by the Conformity of their Behaviour to the Rules of Moral Virtue; Rules ſufficiently vious to all Perſons, who will conſider them th Attention; and eſpecially in all thoſe

Caſes which relate to the common Duties o
Social Life.

There have been Perſons in the World
who have been highly carreſſed, and, to out-
ward Appearance at leaſt, eſteemed, who yet
whether conſidered in their Private or their
more Publick Capacity, have not acted con-
formably to the Moral Obligations they are
under, on either Account; but, as it ſeems,
in a direct and determined Oppoſition to
them.

Other Reaſons may be aſſigned for the irre-
gular and corrupt Judgment of the World
in Favour of ſuch Perſons; but I ſhall ſpe-
cify one, which at preſent occurs to my
Thoughts, and is, perhaps, among other
Cauſes of Popular Error, the moſt general
and prevalent. I mean, the Influence of ill
Example, when wicked Men have found
Means to eſtabliſh themſelves in Power, and
to create numerous Dependencies.

The Pomp and Splendor of their Condition;
the viſible Homage that is every where
paid to them, the Obſequiouſneſs wherewith
Perſons both of ſuperior Underſtanding and
Quality are often obſerved to approach them,
do ſo dazle and confound People of weak
Minds, that they can ſee nothing during ſuch
Prepoſſeſſions, in a true Light, Even they
who are more capable of diſtinguiſhing Re-

al

al from Counterfeit Merit, yet, to favour their own Indolence, and to avoid the Pain and Trouble of Attention, chuſe rather implicitely to follow the Multitude, and to take up with common Appearances of Things, than to examine them by the Teſt and Evidence of Reaſon.

And even where the Wickedneſs of Great Men is too notorious to be denied or diſſembled; Reaſons of Intereſt and Dependence, will, notwithſtanding, ſo far blind the Eyes, and corrupt the Hearts of Men, as to furniſh a Thouſand Pretences, ſuch as they are, if not to juſtify their Miſconduct, at leaſt to palliate and excuſe it; by attributing their Meaſures to extraordinary Exigencies of State; ſometimes to Cauſes which never ſubſiſted; at other Times, to remote Proſpects of future Dangers.

Upon theſe Grounds we diſcover why it ſo frequently happens, that neither Perſons nor Things are called by their right Names; why in High and Low Life, we appropriate very different Characters to Men, and treat them after a very different Manner, who yet act upon the ſame vitious and diſhoneſt Motives; why in ſome Parts of the World, one Man charged for a ſingle Robbery on the Highway, committed, perhaps, for a Trifle, or the mere Relief of his Neceſſities, ſhall be

executed; whilſt another, who has enriche himſelf by continual Depredations, for Courſe of ſome Years, at the Expence of h Country, ſhall not only eſcape with Impun ty, but, by a ſervile Herd of Flatterers an Sycophants, have all his Actions crowne with Applauſe.

This puts me in mind of an Excellent Say ing of a Pyrate to *Alexander the Great*, mentioned by Sir *Roger L' Eſtrange*, in h *Fables and Stories Moralized*.

That great Prince 'demanding of a *Co* 'ſaire that he had taken Priſoner (to u 'that celebrated Writer's own Words) Ho 'he durſt preſume to ſcour the Seas at tha 'inſolent Rate? *Why, truly*, ſays he, *I ſcou* '*the Seas for my Profit and my Pleaſur juſt as you ſcour the World: Only I am to b a Rogue for doing it with* One Galley; *an you muſt be a mighty Prince, forſooth, fo doing the ſame Thing with an* Army. *Alex ander* was ſo pleas'd with the Bravery of th 'Man, that he immediately gave him hi 'Liberty.

This Story that excellent *Mythologiſ* 'Moralizes as follows, '*Power*, ſays he, i 'no *Privilege* for *Violence*: It may creat 'ſome Sort of *Security* in the *Execution* 'but it gives no Manner of *Right* to the '*Committing* of it: For *Oppreſſion* and *In juſtic*

Justice are the very same Thing in an *Emperor*, that they are in a *Pirate*. This, continues Sir *Roger*, was bravely said of the *Corsaire*, and it was as bravely *done* of *Alexander*; but whether it wrought upon his *Conscience* or his Honour, may be a Question; that is to say, Whether he was more mov'd with the *Reason* of the *Thing*, or with the *Courage* of the *Man*. But it looks well, however, either Way; for *Alexander* not only forgave the Affront of being made the greater Thief of the Two, but gave the poor Fellow his Freedom over and above. And we have likewise this Document left us for our Instruction, That in all Fortunes and Extremes, a Great Soul will never want Matter to work upon."

I am,
SIR,
Your humble Servant.
A. B.

To the TRUE BRITON.

SIR,

THE Subject of your Paper, so well becomes its Title, that it is justly valued by every *True Britton*; for what can distinguish him more truly than a Publick Spirit? And how can a Writer better shew it

it than in declaiming againſt, and expo
Publick Vice, and recommending Pub
Virtue?

As this ſeems to be the Honeſt Aim of
your Papers, I have wonder'd from w
Motives the Malice of your Adverſa
ſprings, having not found one of them w
would point out any particular Error, bu
a general and ſcurrilous Manner, endeav
to decry the Whole.

But the greateſt Misfortune your Pa
lies under, is, an obſtinate Notion, that y
are prejudiced againſt ſome Great Men, a
deſign to expoſe them; this makes it imp
ſible for you, to paint a Character, be
never ſo vile, or expoſe a Vice never ſo odiou
but theſe Men, through an unmannerly Ze
to their Patrons, impute it as deſigned f
them; and ſo compliment their Maſters f
the Original from which You copied you
Paper. Thus, while they, by their ow
ſtrange wreſted Applications, compoſe th
Satyr, and ridicule their Benefactors, the
moſt unjuſtly and falſly accuſe you for th
Libel.

SIR, As I think ſuch Scribblers no
worth mine, much leſs your Concern, I
neither will I aim at giving your Paper
their juſt Praiſes: Thoſe that read them
know their Worth, and deſervedly approve
them.

em: I would only beg you will be pleaſed ſome one of your Papers to expoſe a rime, which though it cannot affect the overnment it ſelf, yet it does very much nder the diſtributive Juſtice of it; and at is *Perjury* or *Falſe* and *Corrupt* Evi-ence in our Courts of Record.

Where can injured Innocence fly, but to uſtice? And how can Juſtice be adminiſtred, hen Judgment is miſguided and corrupted y Perjury? Evidence is the clear Eye of Ju-ice, by which ſhe diſcerns; the Rule ſhe cts by, and the Guide which directs her; vidence is the Pole-ſtar that ſteers her thro' he moſt mazy and rugged Courſes; and, in hort, is the Soul that animates and directs er Motion; Therefore, when ever Falſe vidence rules her Decrees, they muſt ne-eſſarily, and in Spite of the Endeavours of he moſt upright Judges, be cruel, unjuſt nd barbarous; then it is, the Guilty is ac-quitted with Applauſe, and the Innocent uniſhed with Shame; the Villain triumphs n his Wickedneſs, and the Honeſt Man is epreſſed, with a Load of Infamy and Guilt.

Perjurers, and ſuch as procure and ſub-orn them, are certainly the moſt reprobate of Men. All Mankind ſhould avoid the leaſt Commerce with them, as of Perſons in-fected

fected: There is nothing Baſe they cann undertake, and, what is worſe, but wh they will undertake to ſatiate their Mali or promote their Intereſt, or that of the Imployers: I would therefore beg this dete able Vice may be the Subject of your Maſte ly Satire. And you will much oblige,

SIR,

Your obedient humble Servan

H. M.

Printed for *T. Payne*, near *Stationers-Hall*. 172

NUMB. XXVI.

THE True Briton.

...be continued Weekly. AUGUST 30. 1723.

——Ergo ubi prava
...ultitia, hic ſumma eſt inſania: qui ſceleratus,
...furioſus erit.
HOR.

To the TRUE BRITON.

SIR,

THE following General Reflections which occur'd to me on Reading the Riſe and Fall of divers Court Favourites, as the *Spencers*, *Gaveſton*, &c. in our former *Engliſh* Reigns, may not perhaps be unacceptable to many of your Readers.

I think it unneceſſary to aſſure you, as I can do with the utmoſt Sincerity, that no living Characters

racters are, or can be here pointed at; and if
vile Scribblers who ſubſiſt by Attacking your Pa
and whoſe Muſhroom-Performances muſt ſink
to everlaſting Oblivion whenever you ceaſe
write, ſhall think fit to complement any of th
Patrons with an Application, I hope their unm
nerly Zeal will meet with ſuch a Repulſe, as
Charles Duncombe, when he was Lord Mayor, g
to a certain buſy Fellow, who expecting Tha
for his Pains, officiouſly brought him the n
ſcurrilous Invective that ever was written aga
a Publick Magiſtrate. *My Lord*, ſays the Fell
here is a Paper that treats your Lordſhip's Cha
with the moſt abominable Freedom. The vile Au
repreſents you as ſprung from the Dunghill, and
all your Riches and Grandeur are the Product of
moſt villainous Cheats and Baſeneſs that ever
practiſed. The wiſe Magiſtrate, with ſuita
Indignation, anſwer'd, *Dare you, Sir, have*
Impudence to aſſert, that ſo vile a Character
drawn for me? I know not in Life, the Man
theſe Garments will fit. 'Tis you, who preſume
apply them to me, that make the Reflections; an
charge you, Be gone from my Preſence, and never
me more.

SIR,

'TIS undoubtedly a Truth, that *Kings* c
not Reign without Miniſters of Sta
and 'tis no leſs certain, that they do not, or can
live without Favourites. The wiſeſt Princes he
tofore in the World, The *Auguſtus*'s, and
Antonine's; the *Conſtantine*'s, and *Theodoſius*'s,
they ſhould revive, would once again, as wel
forme

ormerly, give Testimonies of human Affection, nd might with Reason love one Man (*cæteris pa ibus*) rather than another for Virtue is not so ustere and savage as to destroy Nature; nor do oliticks oblige a Prince to divest himself of Hu anity: His Motions need only be Just and Well egulated.

Let him shew his Bounty, and Kindness to articular Persons; let him enjoy his Diver ons, his Complacencies, and his Friendships, and is Estimations too, but still it were to be ish'd, he would observe a Proportion and easure in the Distribution of his Favours.

Let him not bestow Preferments, the proper owry of Virtue, on worthless Persons: Neither t him impoverish the Publick to make one Man measurably rich. Let that Man who is the rince's Favourite or Confident (the Dictates both f Religion and Reason allow it) be like the Sun, hich more particularly darts down his Beams; ut let there not be any, who Day and Night be eges his King; by so doing, he appropriates the lonarch to himself, and retains Him, as it were, y a violent Usurpation, the most horrible Mo poly in Nature: Thus impaling a Good which ught to belong to the Publick, he attempts he same Injustice, as if he hid the Sun from all he World.

There is nothing that recommends a Prince's dgment, or that is of more Importance to his fety, than a discreet Choice of his Ministers. A an cannot steer a Vessel, nor guide a Chariot, or manage a Horse, without making Use of Ad ress and Method: And shall those who are to

direct Mankind, jump into the Employ without any preparatory Diſcipline? We come to the Knowledge of Affairs, and the Dexterity of ordering them, by Experience and Reaſon. Place, or high Station, does not preſently make a Man wiſer than he was before; nor are we to expect Revelations, nor think that Heaven is obliged to endue a Prince's Miniſters with the Spirit of Well-governing, and render his precipitate Election valid and ſucceſsful by a *ſudden* Illumination. Courtiers are the *Matter*, and the Prince is the *Artiſt*, who can eaſily render the *Matter* fairer, but not better than it is: He can add to it Colours and Shape on the Out-ſide, but cannot give it any interior Goodneſs. He can beſtow the Office, and the Title, but he cannot order Qualifications; ſuch are, The Knowledge of Things paſt; the Penetration into Things to come; That Light which diſembroils the Intrigues of Courts; The Science of making War and the Dexterity of treating for a Peace. In a Word, he may make an Idol, but he can neither make a Spirit of it, nor an able Man.

Yet even in *Chriſtendom* ſuch Idols have been ſeen. There have been always, and in all Governments, ſome unworthy Perſons exalted to Grandeur; For it has often happened, that ſuch an Authority has been evident in Princes, as has been both blind and dumb; which neither knows nor underſtands; which appears only, and dazles. Pure, refin'd Authority, you may call it, for it has not any Mixture, either of Virtue, or Reaſon.

There

There have been Grandees only remarkable by their Greatneſs, and their Greatneſs has been all *without* Them: They reſemble certain fruitleſs Mountains in ſome Parts of the World, which I have been in, which produce neither Herb nor Plant. They ſeem to touch Heaven with their ſtately Tops, yet ſerve the Earth for no Manner of Uſe, or Benefit at all; Therefore their Sterility makes their Height accurs'd.

Princes therefore ſhould make a ſtrict Enquiry into the Abilities and Virtues of thoſe whom they employ: They ſhould not ſuffer themſelves to be led by *Occaſion*, but take for their Inſtruments ſuch as are able; not ſuch as ſtand next, or firſt offer themſelves; wherein too, they ſhould regard, not only a *general* Sufficiency, but a *particular* Fitneſs for diſcharging thoſe Employs, in which they place them.

Nor ſhould a Prince thruſt Perſons into his Council merely becauſe their Converſation is grateful to him. We ought to make a Difference between Perſons that *Delight* us, and thoſe that are *Profitable* to us; betwixt the *Recreations* of the *Mind*, and the *Neceſſities* of the *State*: And if a Prince takes not ſpecial Care in this *Examen*, he may commit irremediable Errors, and ſuch, perhaps, whereby he may render not only his own Reign miſerable, but alſo his Memory reproach'd in Ages to come. He therefore ought not to follow his own private Affections or Inclinations, but abandon all Capricio's and Fancies in this Matter. Let him in other Things ſport and divert himſelf as he pleaſes, but in the Choice of ſuch high Concerns, he muſt uſe

the

the *Severity* of his Judgment, and at first bri
with him an *Indifference of Will*; it ought to b
pure *Operation of Reason*, freed and devoid of *Lo*
and *Hate*: For the Miſchiefs ariſing from
Miniſters, are no leſs *fatal*, than *various*: If th
are Ignorant, they ruine the State, their Maſt
and themſelves, by their Weakneſs: If th
are Falſe and Treacherous, they ſet the Publi
to Sale, and betray its Intereſt for Money:
they are Men of ill Principles, they blow u
their Prince to Vanity by Flattery, and bani
Truth from the Palace; They rob their Ma
ſter of his Nobleſt, and moſt Stable Thron
Viz. The Hearts of his Subjects, by creatin
Fears, and mutual Jealouſies between them: An
whilſt with vain Pretences and Endeavours, n
leſs impracticable, than unjuſt, ſuch Men woul
ſeem to make the Prince more Abſolute than hi
Forefathers, their Meaſures naturally tend t
render him leſs Conſiderable at Home, and con
ſequently leſs Rever'd Abroad, than any of hi
Anceſtors: They manage Affairs according t
their private Fancies; and having committe
ſuch Extravagancies, as make them liable to Ju
ſtice, the reſt of their Life is ſpent, not to con
ſult their Maſter's Advantage, but their ow
Safety, and they make his Intereſts ſtoop to thei
Conveniencies.

What care ſuch Miniſters how much the People
are provok'd? They had rather that their whole
Country ſhould be involv'd in all the Miſeries
and Deſolations of a Civil War, or be made a
Prey to a Foreign Invader, than that they them-
ſelves ſhould be brought to an Account, before
an

an Impartial Tribunal; for, in the first Case, they hope to shift amongst the Croud, but in the Second, can expect nothing but certain Ruin; for their Conscious Fears presaging what will happen, they know well enough, that the Ills which they have done, must be defended with greater; and if the Law lives, that they must dye.

Wherefore, since such great Mischiefs naturally attend the Conduct of Evil Ministers, in whatsoever Countries they happen to preside, as the Histories of all Nations and Ages sufficiently evince, it might well be wish'd, That this, or the like Prayer were added to all the Publick Litanies of Christians, *Viz. Lord! turn away from all States an Evil, which is the Cause of so many other Evils. Deny not Sovereign Princes that Spirit of Conduct, which is fit for them to govern by! Give them Understanding enough to Counsel themselves well, and to chuse their Counsellors as they ought.*

To conclude; As the first Advances of Evil Ministers have been commonly base and shameful, their Progress, wicked and destructive, their short Continuances attended with Hazards and Anxieties, so their Ecclipses have ever been most Fatal, and their Falls desperate: They are generally surprised with Ruin, and their Defeat is like that of Forlorn Troops, which are cut in Pieces before they can rally, or be re-inforced.

Private Men oftentimes fall on their Legs, and find Friends to relieve, or at least to commiserate them. And Bankrupt Merchants are daily seen to rise again, like *Phœnixes*, out of their own Dust. But with Courtiers, and Statesmen, there are no Degrees of Misfortune; those Ladders they clamber'd up with so much Sweet, Address, and Difficulty, upon the smallest Failure of their ascending higher, serve but to render their Falls more precipitate, and when they are hurl'd down from all their exalted Glories, 'tis their chiefest Comfort, if they do not survive their Destiny; nor live to see their Families buried in their Ruins. Then, alas! too late have such Ministers found themselves forsaken of all those Alliances, which they had with so much Subtlety contracted, vainly imagining to have laid a Foundation of Everlasting Greatness.

Then

Then have their Cobweb Policies been instantly unravell'
for no sooner have they begun to decline, but their most
blig'd Creatures have shun'd them most, and, like *Ham*
Wife, been the first Harbingers of their Destruction. Th
that were raised by their Countenance, not daring to own
Love or Honour to their Persons, lest They too should be inv
ved in their Ruin, by being merely suspected accessory to th
Crimes, are the first that desert them: Nay, their own Serva
conclude it but Justice, as well as Prudence, to expose th
Faults. Their Enemies triumph over 'em, and even th
Friends think it Charity enough to afford them an insult
Pity; and the People, who with Reason universally ha
and feared them before, are now privileg'd to treat th
with the greatest Contumely. Nay, the Prince himself,
whose Service perhaps they wounded their Consciences,
for whose Pleasure they now bleed, hoping by their Downfa
gratify Many, and please All, gives them up as a Propitia
Sacrifice to the inraged Multitude, and becomes as inexor
to *their* Petitions, as *they* had been formerly to the more
Requests of others in Distress.

In fine, having long since forfeited their Innocency (
sweet Retreat of oppressed Virtue) they at last find no S
ctuary sufficient to protect them, but are hurried out of
World, loaded with Guilt and Shame, and follow'd with
Execrations of all Mankind, I am,

Yours,

Z. Y

Printed for *T. Payne*, near *Stationers-Hall*. 17

NUMB. XXVII.

THE True Briton.

To be continued Weekly. SEPT. 2. 1723.

Sive ego prave,
Seu recte, hoc volui, ne sis patruus mihi.
HOR.

To the Author of the TRUE BRITON.

SIR,

READING the other Day some of *Machiavel's* Tracts; I was not a little pleas'd to see him very justly display his most excellent Talent, in reviling those Ear-Wigs to Kings and Princes, call'd Court Favourites. I remark'd some of his Quotations; and, as well as I could Transl-

late them, I now incloſe them to You, b
lieving they will not be unacceptable
many of your Readers.

HE that ſtands by, ſays that great
litician, and obſerves the ſupple A
derſſes, and ſedulous Applications of Co
tiers; How greedily Men, reputed W
ſell their Liberties, and ſacrifice their Ti
With what Patience they undergo Att
dance, more grievous than the Toil of G
ley Slaves, or Popiſh Pilgrimages; he will
ready to imagine, that it muſt needs
ſome wondrous Myſtery which defer
ſuch Superſtition: Nor can he ſurely
pect to obtain leſs than the Philoſoph
Stone, when he ſees ſo many Furnaces
on Work, and ſuch rare Alcymiſts
gaged.

If he caſts but a ſuperficial Eye on
lofty Flights of the Favourites of Prin
how, in Effect, they manage all the R
of the Government, though their Ma
ſit in the Saddle; how they give Laws
the People, by recommending Judges;
and biaſs the Religion itſelf, by beſtow
Eccleſiaſtical Dignities, and the Fatteſt
neſices; and make even the Braveſt So
ers, kiſs, as it were, their very Feet,
ing that they can neither get nor hold

C

Command of Honour or Profit, but by and through their good Graces.

He, I say, that remarks all this, and also how their seeming Virtues, and perhaps but imaginary Abilities, are magnified, and multiply'd, and even their Errors with Veneration conceal'd, extenuated or justified; with what Ease they trample upon their Adversaries, and prefer their Dependants; How can he refrain from Drawing at such a Lottery which is so temping and plausible? Or, how can he escape those delicious Charms, which would almost delude a Stock to mistake such a Fortune for his *Summum Bonum*?

But alas! these are only Out-sides to amuse the Ignorant; these stately Escutcheons serve but to hide a dead Corple, and these excellent Odors are only to perfume a Sepulchre. The Factions wherewith every Court and State is continually pregnant; the Envy and Emulation, which, though not so loud, is yet perhaps fiercer than open War; the Spies which, like Eunuchs in *Turky*, are there set upon all Men's Actions; and the slippery Path on which they walk; the keen and pestilent Slanders, against which Innocency itself is scarce Armour-Proof: These, and a Thousand other Inconveniences, are not presently discovered; and indeed, 'tis per-

haps fit they ſhould be conceal'd, leſt other wiſe Men of Senſe and Integrity, ſhoul avoid Courts and Palaces, as Perſons in Deb do Priſons, and dread Greatneſs like Infecti on.

Which would yet be more apprehended if they could have either the Prudence o Leiſure to reflect, How many Perſons, that in a private Station, were Honeſt, Juſ and Reſolute Patriots, when once preferr to the *Misfortune* of being *Great*, have the abandon'd all Thoughts of the Publick Weal Their Integrity muſt now retire to giv Place to the new acquir'd Fortune; an their too *rank* Preferment ſtifles their Hone ſty; ſo that ever after, as Courtiers, the muſt aim only to advance their own narrow Intereſt, and blow up ſome ſhort-liv Sparks to warm their *private* Fingers, ou of the *publick* Aſhes of their ruin'd Coun try.

Their Innocency upon their Exaltation laſts ſcarce ſo long as the firſt Man's did i the Terreſtrial Paradiſe: And though they were not wicked before, yet they believe their Wickedneſs may be diſpens'd with, i this Station; and therefore, as the Fooliſh Wiſe Man of Old, flung all his Goods into the Sea, that he might more freely philoſo phize, ſo they reſolve to rid themſelves of their

their Conſciences, that with leſs Incumbrance they may manage the Affairs of State.

To avoid Contempt, not being able to render themſelves reſpected, they ſtudy to make themſelves fear'd. They believe, that there is no Way left to blot out the Memory of their former Condition, but by the exorbitant Exerciſe of their Power; and that they ſhall not hinder the People from Laughing at their Infirmities, but by employing them to weep for their own Miſeries.

One wou'd think it the higheſt Degree of Folly, that Men, not unacquainted with Hiſtory, and ſufficiently warn'd by Experience of their own Times, ſhould adventure on the very ſame Precipices, which prov'd ſo fatal to all that went before them. But we muſt remember, that *Ambition* is as blind as *Love*: They, like the famous fond Aſtronomer, are gazing at Stars, till they tumble into the Ditch; their Eyes are always fix'd on the Glittering Vanities Above, ſuggeſted by a deluded Imagination; ſo that they never look down on the Wrecks, and Shatter'd Fortunes, and diſmember'd Bodies, and forfeited Heads, and Infamous Memories of their Predeceſſors. For few or none, have the Wiſdom to foreſee, how hard it is

in

in Greatneſs to purſue Honeſt and Safe Ma
ims; what Reſolution is requir'd for the P
tent to be Innocent; what ſordid Intere
they are forc'd to eſpouſe; and by what I
ſenſible Degrees they are brought at laſt
follow thoſe Actions and Compliances, wit
out Reluctancy, which at firſt they look
upon with Deteſtation.

What long ſince was obſerved of *Sejan*
holds true of many later *Tympanies of Gra*
deur; That their Favour is not to be pu
chas'd without ſome notable Crime: Y
muſt part with your Honour, nay, yo
Soul, if you expect Promotion from ſu
Spirits. If this were ſufficiently weighe
we may juſtly preſume, that ſuch as have
ſtrict Regard to Honeſty, wou'd not preci
tate themſelves into Publick Affairs, a
ſtand gaping, like greedy Camelions, to
puff'd up with the tainted Air of Haugh
and Luxurious Courts, where Intereſt c
ſcarcely be preſerv'd (unleſs by Miracle) wit
out a Shipwreck of Conſcience.

But to make our Approaches a little nea
er; If it be ſo tickliſh a Thing, for even
good Man to abide long in Honour, witho
becoming like the Beaſt that periſheth, an
acting diſhonourable Things; What the
ſhall we ſay of thoſe Portentous Meteor
which ſometimes blaze in that Superior Or
an

and, like noxious Exhalations drawn by the Wanton Beams of Favour from the Slime and Filth of the World, preſage more Calamities, than a Comet to thoſe Nations in which they appear?

Inſolent Giants! That Combate, with diſplay'd Colours, the Authority of Fundamental Laws, and all Methods of Juſtice! Who, in the Government of a State, produce Deſigns form'd for its Ruin, and fatten upon the Vitals of exhauſted Provinces!

Princes and Great Men are born oft-times with excellent Qualities, and are like calm and Halcyon Seas, fill'd with Riches and Power, that might do good to all the World, if the Winds would but let them flow gently according to their own Nature. But as Extraordinary Beauties are courted by Variety of Lovers, ſo ſuch exalted Conditions rarely want a Swarm of Flatterers, (meer Inſects, bred out of Putrefaction by the Warmth of Royal Sun-ſhine!) that under the Umbrage of Adorers, make themſelves Maſters, and, by a Colour of true Service, exerciſe an Empire even over thoſe that think they command the Univerſe; whoſe ſacred Names in ſuch a Caſe, become but a Paſſport to Miſchiefs; and their Authority a Sanctuary to Grimes; nay, their Revenues and Incomes, are but Tinder to Debauchery, and

Sup-

Supplies to Riot; their Power an Instrumen of Revenge, and a Scourge and Terror t those very People whom it ought to cheris and protect.

What shall we say of those insufferabl Grandees, who wreck their private Spleens with the Hands and Arms of their Masters Who esteem Criminal all those that do no fall prostrate before them? Who, by aband oning the True Interest of their Countr and playing the Mountebank with the Bod Politick (till they cast it at once, either int a Fever, or a Consumption) wou'd gladl precipitate the honester Sort of Men int the most desperate Measures, that so the may the better palliate their own Exorb tancies by the forc'd Disobedience of thers.

In a Word, Tho' wise Antiquity allow no Entrance into the Temple of *Honour*, b thro' that of *Virtue*, yet such as these cro themselves into Favour and Credit, by qui contrary Recommendations and Pursui and make their Vices the only Rondal whereby they mount the Ladder of tow'r Preferment.

I am,

Yours,

Z. Y.

Printed for *T. Payne*, near *Stationers-Hall*. 17

NUMB. XXVIII.

THE True Briton.

To be continued Weekly. SEPT. 6. 1723.

e autem, adverſario remoto, licentius eorum bona, quos ſciebat adverſus ſe ſenſiſſe, militibus diſpertivit. Quibus diviſis, cum quotidiani maximi fierent ſumtus, celeriter pecunia deeſſe cœpit; neque quo manus porrigeret, ſuppetebat, niſi in amicorum poſſeſſiones. Id ejuſmodi erat, ut, cum milites reconciliaſſet, amitteret Optimates.

Corn. Nep. Dion.

To the TRUE BRITON.

SIR,

THE Two great Eſſentials requiſite for the well ordering of Society, are, To be allowed the full Extent of our *Liberties*, and, To be protected in our reſpective *Properties*.

As for *Liberty*, it cannot be bought at too great a Rate; Life itſelf is well employed, when

 'tis

'tis hazarded for *Liberty*; nor can any Thin
too Dear when *Freedom* is the Purchaſe. T
were evidently the Sentiments of the adr
Romans; and that nothing was more valued
Freedom by this great People, is manifeſt
this; that though their Laws permitted Pa
to take away their Childrens *Lives*, yet w
they not ſuffer them to do any Act whereby
Children might be deprived of their *Liberty*.
bertati a majoribus tantum impenſum eſt, ſays
*ut patribus, quibus jus vitæ in Liberos, neciſqu
teſtas olim erat permiſſa, Libertatem eripere n
ceret.*

As for *Property*, it is ſo interwoven with *L
ty*, that whenever we perceive the latter w
ned, the former cannot fail of being impai

Thoſe Nations who formerly either laviſh
way their *Liberties* through their own Foll
that loſt 'em through the Treachery of ot
ſoon found their *Properties* as precarious in
Hands of Sycophants, as their Liberties
deſperate in the Hands of Tyrants.

'Tis no eaſy Matter to perſuade the Multit
their *Liberties* are in Danger, when their *Pr
ties* are ſecured; but whenever they have
ſhewn, That their *Properties* have been not
render'd precarious, but even ſubject to the
price or Freak of every Narrow Soul Depend
it is impoſſible but Uneaſineſſes and Heart-b
ings ſhould have enſued.

It is owing to the ſingular Mercy of Almigh
God, that amidſt the Rage of Parties, and
various Revolutions in the Miniſteries of our la
Princes, when each Party, as they have gai

e Aſcendant, have oppreſſed the other; that, ſay, in all thoſe Shocks, our Conſtitution and berties have been hitherto ſo well preſerved: t ſtill it muſt be confeſs'd, that, next to that ood Providence, we have been more obliged to e Excellency and Moderation of our two laſt inces, than to any Forecaſt or Publick Spirit of r Com-patriots. For whoever conſiders the iolence of Party-rage, and the many Trials and ttainders that have been proſecuted with the oſt partial Fury, by Whigs and Tories againſt ch other in their Turns, muſt needs find Rea-on to applaud our late Sovereigns, for having eſs at Heart the Aggrandizing their own Power, han preſerving the Liberties of their Subjects; r it would have been no difficult Task, to have lay'd one Party againſt the other, 'till the Conſtitution had been entirely deſtroyed.

We are at preſent equally ſecure in our Liber-ties and Properties; no pretended Power is ſet up, no Incroachments are made on our Conſtitu-tion. We enjoy our Parliaments in Freedom: Parliaments whoſe Power is as extenſive as we can wiſh; Our Properties are all guided by the ſtricteſt Rules of our Laws; and we can mea-ſure more Happineſs with our Eye, than any other Nation can form a View of it in the greateſt Ex-tent of their Fancy.

But notwithſtanding this Happy Situation and Proſpect, if we *Engliſhmen* do but look into Hi-ſtory, we ſhall there find abundant Reaſon to confirm the Truth of the above Obſervation, and that our Party-Trials have generally been too fatal Examples of Rage, Cruelty, and Parti-

ality: And if ever we ſhould have the Misf-
tune, in ſome future Time, to fall into viol-
Hands, we ſhall perhaps have Cauſe to reg-
ſome certain Precedents, and ſhall find, that
very other Law, either in a Civil or Crimi-
Matter, will be interpreted according to the
Intention, and even ſtrained beyond their nat-
ral Import, to anſwer the Views of deſigni-
Men. For,

Suppoſe Litigants ſhould gain their Points a-
cording to what Intereſt is made to great Me-
and that the bare Mention of one of the Parti-
to the Suit's being averſe to People in Power,
enough to obtain a Cauſe, it muſt certainly
attended with bad Conſequences for the pre-
ſent; but with Regard to Futurity, muſt furni-
Examples of the moſt pernicious and fatal Ten-
dency. Indeed were People to be told, *The*
muſt obey, each Party, in its Turn, would know
what to truſt to; But if every Injuſtice ſhould
put on the Dreſs of Probity, the poor People
would be taught to pay Reſpect to the Shadow
and neglect the Subſtance. How happy are we
when we can really ſay, at preſent, we are
Strangers to all this: And 'tis hoped the
ſame Happineſs will be tranſmitted to late Po-
ſterity.

Some People have imagined from the vaſt
Tyde of Buſineſs that flows daily into the Chan-
cery, that the *Meum* and *Tuum* of the Nation may
be ſafely intruſted to the judicious Determina-
tion of one Man. And this immediately directs
us to admire that conſummate and ſuperior Geni-
us, that invincible Force of Reaſon, that ſteady

Im-

Impartiality, and incomparable Sweetneſs of Temper, which are the proper Charactariſticks of the Noble Lord who preſides in that High-Court.

So conſpicuous in all his Actions are the Juſtice and Publick Spirit of this Great Miniſter, that it wou'd be an Injury to compare with him any of the very Great Men who have adorn'd that high Station before him. Nor do I know of any one in paſt Ages, except it be *Florentius* the *Præfect* of the *Eaſt*, and *Exconſul* of the Emperor *Theodoſius* II. A. D. 439, who, after innumerable Services to his Sovereign and his Country, in adviſing and procuring many juſt and wiſe Laws to be enacted, Generouſly Devoted Part of his own Fortune to ſupply the Loſs the Publick Treaſury would ſuſtain by the Abolition of an Infamous Tax. Whereby he gain'd the following Memorable Teſtimony from his Auguſt Maſter, in an Edict to that Purpoſe directed to his *Præfectus Prætorio*. ——— A Teſtimony ſo Glorious and Honourable, as can be only parallell'd in the Preambles of ſome of the Letters Patents of Modern Times!

* 'Let Hiſtory, ſaith that Prince, deſerve (or 'obtain) Beli ef from preſent Examples, and let 'Antiquity be freed from all Ambiguity, when it 'tells us of Great Men who prefer the Common-'wealth, before their own Eſtates. We may 'behold the illuſtrious *Florentius*, who, ſupport-'ed by the Adminiſtration of the *Prætorian* 'Præfectſhip, by the Emulous Virtue of an excel-'lent

* Novel. 18. Theod. Dat. 8. Id. Decemb.

'lent Mind, ſtrives, not only with the Mer
'of our Anceſtors, but with his own great D
'ſerts toward the Commonwealth; the Reput
'tion whereof he hath vindicated, not only
'his Council and Prudence, but alſo by his D
'votion and Munificence, from the Blot and
'famy of ſhameful Turpitude. For, obſerving ho
'by the Damnable Craftineſs of *Pandors*, the
'advertency of the Ancients was circumvent
'under Pretence of a certain Luſtral Preſtati
'it being lawful to exerciſe a Commerce of
'*rupting of Chaſtity*, out of a pious Inclinatio
'Propagating an univerſal Modeſty, he ſug
'ſted to us, That it was one Part of the I
'ry of the preſent Times, that *Pandors* were
'mitted to be in the City, and that the Tre
'ry was furniſhed by their filthy Traffick. A
'tho' he knew that we abominated it, and
'no Reſpect to the Tribute; yet, leſt any Da
'mage ſhou'd come to our *Ærarium*, he offer
'us ſo much of his own Eſtate, as, out of
'Revenues of which, as much Profit would
'riſe, as was wont from that wretched Sort
'Trade. Wherefore, willingly embracing
'Forecaſt and Munificence, by this laſting
'we ordain, *&c.*

Dr. *Howel*, from whoſe *Hiſtory of the World*, have taken this Paſſage, makes alſo Mention of Practice uſed by the Great Men in thoſe Times of intruding themſelves into Governments Places of Honour and Truſt, by indirect Methods: To prevent which, a Solemn Oath was injoyned, by the Advice of the ſame great Man which I cannot help tranſcribing, in the very Words

Words of the Edict, and with my Author's Introduction; And the rather, becauſe 'tis the only Oath that I think can be ſaid to be wanting in this Swearing Age.

" Notwithſtanding all Care that had been taken, yet ſome Perſons crept indirectly into the Government of Provinces, of which *Theodoſius* having Notice, probably from *Florentius* himſelf, at the later End of *November*, he ſent him an expreſs Order, by Way of † Reſcript or Edict, " That no Perſons ſhou'd be admitted to ſuch Governments, as thought to attain them by *Ambition* or *Reward*, but were promoted thereto, by the Teſtimony of an *approved Life*, or of him the *Præfect*. And with this Circumſtance, That ſuch as ſhou'd be advanc'd to thoſe Honours by the Choice of his *Seat*, or the *Emperor* himſelf, ſhould Swear, publickly, *That neither they, nor any for them, had given any Thing for obtaining theſe Governments, nor would give for the Time to come, thereby breaking both the Law and their Oath: No, not by any Title of Sale or Donation, or any other Colour or Pretence of any Contract whatſoever: And that for and by Reaſon of ſuch Employments gratuitouſly received, their Salaries or Allowances only excepted, they ſhall receive nothing for any Favour done in the Time of their Governments, either while in Power, or when returned to a private Life:* And altho' (he adds) he ſuppoſes no Man ſo devoid of the Fear of God, as by contemning an Oath, to prefer any Worldly Advantages " before

† L. ult. ad Legem Juliam Repetundarum, Cod. Juſt. Lib. 9. Tit. 27. Dat. 6. Cal. Decemb. Florentio. P. P.

" before his own Salvation ; yet, that Neceſſity
" of Danger may be ſubjoined to the Fear of
" Salvation, if any ſhou'd dare to violate his
" Oath, he grants free Liberty of accuſing
" both Giver and Receiver, as of a Publick
" Crime. "

To the Author of the True Briton.

Dear Sir,

A Current Report has been propogated at all the Tea Tables in Town, That you intend to Print the Ten Commandments *and the* Lord's Prayer *in your* True Briton, *for the Information and Edification of certain People, who are ſuppoſed never to have heard of ſuch Things. Now, Sir, I, in the Name of many of your Female Admirers, earneſtly beg of you, as you would avoid utter Demolition, to deſiſt from ſuch a bold Enterprize, 'till you have conſulted the ſeveral Orders of Men in this Kingdom, whether the Times will bear ſo Critical a Publication. For you muſt needs know, by the woful Experience of your Printer, what Miſconſtructions every Thing is liable to that you publiſh, ſince whatever would be ſtil'd a Panegyrick in other Papers, has been generally deemed a Reflection in yours. And beſides, the very inſerting of 'em in the* True Briton, *will be ſufficient to make all the* Modern Whigs *in the Kingdom, either punge them from their Bibles, and remove them as far from their* Sight, *as they have long been from their* Hearts *and* Practices.

Your Zealous Admirer,

Athaliah Dormant.

Printed for *T. Payne*, near *Stationers-Hall*. 1723.

NUMB. XXIX.

THE True Briton.

To be continued Weekly. SEPT. 9. 1723.

——Quo tibi, Tulli,
mere depoſitum clavum, fierique Tribuno?
cidia accrevit, privato quæ minor eſſet.
HOR.

To the TRUE BRITON,

SIR,

FINDING that in your laſt Paper, you have mentioned ſome Paſſages taken from Dr. *Howel*'s Hiſtory of the World, I thought it might not be amiſs to ſend you the following Tranſcripts from the ſame Writer. As no Study is ſo uſeful to Mankind as *Hiſtory*, where, as in a Glaſs, Men may ſee e Virtues and Vices of Great Perſons, in former Ages, and aught to purſue the one, and avoid the other, I cannot nk the following will be an unacceptable Entertainment for e of your Papers. I have ſingled out the Reigns of *Arca-*

dius and *Honorius*, the Sons of *Theodosius* the Great, because as they both began their Reigns in their Minority, in which Evil Ministers and Oppressors generally swarm, so I believe no equal Space of Time can produce such a continued Succession of Miscreants and Traytors, who, like the *Hydra*'s Heads, as fast as one was lopped off, sprang up from the Ruins of the former.'

It needs must be Matter of great Surprize, and a Proof of the Degeneracy of those Times, That although Divine Justice never failed to overtake and exemplarily punish the Avarice and Ambition of those wicked Ministers, yet the Ignominy and Ruin of the One, were not sufficient to deter his immediate Successors in Power, from pursuing the same destructive Measures, and treading in the like Steps, 'till Destruction, like a Deluge, likewise overwhelmed them, and they were made Sacrifices to atone for the Mischiefs done to an injur'd People.

As no Application can possibly be made to our present Happy Times; so I shall take especial Care, in whatsoever I shall transmit to You, not to contribute to the Harrasses of your Printer.

' It was the Misfortune of *Theodosius* (says Dr. *Howel*, P. ' 448.) to be deceived in Men toward his latter End; though ' as to those that served him at his first Entrance, *Pacatus* ' magnifies both his Fortune and his Choice. And the great ' Mischief was, that it happen'd towards his latter End; for ' he might, had he lived, have discovered and removed those ' Persons, who being intrusted by him with the Manage- ' ment of the Affairs of his Sons, gave Beginning to those ' Miseries, which afterward fell upon the Empire.

P. 473. ' To *Arcadius* he assigned the East, and to *Hon-* ' *rius* the Western Parts; and till they should come to Matu- ' rity, appointed *Rufinus* Chief Governour or Assistant to the ' former, and to the latter *Stilicho*. These Men having such ' great Advantages, and puffed up, and imboldened there- ' with, when the Empire, by Reason of the *Barbarians* which ' hover'd upon it, was in so tickliſh a Condition, that it re- ' quir'd their Care and Diligence to secure it, thrust it on, ' and plung'd it thro' their Ambition, into greater Inconve- ' niencies, and such as it could never recover itself out of them; ' for they took Advantage of the Youth and Imbecility of

their

their Masters, and omitted no Sort of Villainy to advance themselves into their Rooms. They now determined all Suits and Controversies with great Licentiousness; and he went away with the Cause who could give most Money, or by some Relation to the Judge, or Indearment with him, could draw him to his Party. Now Lands and Estates, of which the Owners were thought happily seized, were made over, and appropriated to them two: Some by such Means, bribing them, and thereby evading their Calumnies, with which else they would be overpowered; and others freely parting with them, thereby to purchase Offices and other Advantages, whereby the Cities were oppressed. The Provinces being thus harrass'd on every Side, all the Wealth flowed into their Coffers; and in every Place, Poverty raged, where lately had been Abundance of all Things.

My Author informs us, that after having vastly inriched themselves by such Methods as these, their Pride and Arrogance grew to so great a Height, that they meditated no less than to obtain the Purple for themselves: And, to pave their Way to Empire, endeavoured each to exalt his Daughter to the Imperial Bed. In this *Stilicho* succeeded, and, in all Probability, *Rufinus* had effected the same, had he not been circumvented by the Intrigues of the Eunuch *Eutropius*, who found Means to perswade the Emperor to marry another Lady.

Rufinus, notwithstanding this Disappointment, resolving to attempt the Imperial Dignity, to bring about his ambitious Purposes, fill'd all Places with his Creatures, and, in order to weaken his Master's Forces and Power, prevail'd upon *Alarick* the turbulent *Goth*, to invade *Greece*; who accordingly taking up Arms, destroy'd whole Provinces with Fire and Sword, and meeting with no Resistance from the Governors who had been raised by *Rufinus*, struck a Terror to the very Gates of *Constantinople*. And to so great a Degree of Insolence was *Rufinus* arrived, that when *Stilicho* with an Army was come to the Relief of *Arcadius*, he by Menaces and Force, extorted from the Emperor a Command for his Corrival to quit the Eastern Dominions.

At Length the Time came, that he was to reap the Reward of all his Villainies; for *Stilicho* having pretended to dismiss the Eastern Troops that were in his Army, gave private Di-

rections to *Gaines* their General, to deſtroy this common E-
my; who in Order thereunto, bent their March to *Conſt-*
tinople, pretending to take Part with *Rufinus*: Who, acco-
panied by the Emperor, went out to meet them, and c-
gratulated their Return to their own Country: And no-
believing himſelf ſecure of Dominion and Empire, he h-
the Boldneſs before the Soldiery, 'to pluck the Emperor b-
'the Robe, complaining and chiding, that he did not aſce-
'the Tribunal, and declare him his Partner in the Soverei-
'ty. With that (to uſe the Words of the Hiſtorian) th-
'all drew their Swords, and in a confuſed Noiſe, demande-
'of him, *If he imagined to make them Slaves, who had giv-*
'*Laws to ſome, reſtored others to Liberty, had twice put*
'*End to Civil Broils, and broken through the* Alps *themſelv-*
'And they told him plainly, *That by ſo many Wars, they we-*
'*ſufficiently taught not to ſerve a Tyrant.* Being now intrapp-
'as ſome wild Beaſt in the Theatre, one from amongſt th-
'Crowd runs out upon him, and giving him a Blow, tells hi-
'That it was *Stilicho* who ſtruck him by *that* Hand. Th-
'Blow was follow'd with innumerable others; happy bein-
'he which could get a Stroak, or have any Limb or Mem-
'ber of him; which they carry'd aloft, as in ſome ſolemn Tri-
'umph, eſpecially his Head. And ſuch as bore his Hands
'begged ſomething to be beſtowed on them, and moved hi-
'Fingers (in Deriſion) ſo far as to receive it; while in the
'mean Time the Multitude from the City glutted their Eye-
'in his Blood; and ſuch as had loſt their Relations by hi-
'Procurement, rejoiced to ſee him brought to the ſame, n-
'had it been a more ignoble End. Hereupon the Poe-
'(*Claudian*, from whom my Author takes this Account, con-
'firmed by other Authentick Hiſtorians) takes Occaſion ver-
'fitly to admoniſh all Perſons in Proſperity not to truſt to
'Fortune, which ſeems at preſent to ſmile upon them,
'ſeeing that all Things in this World are utterly ſlippery
'and inconſtant: For that Hand which now addreſſed it-
'ſelf to bear a Sceptre, which had been ſo often kiſſed
'by the *Suppliant Nobility*; being torn from the Car-
'caſe, and both remaining unburied, after Death itſelf now
'went a ſad Way of Begging. Let him that carries his
'*Head ſo high* in his *proſperous Eſtate*, caſt an Eye toward
'it, which, formerly ſo great and powerful, was now
'thrown in the Streets, to be tred on by any Man. He who

built

built Piramids and provided a Monument for his Sepulture, which equalled Temples, who thought of nothing but being cloathed in Purple, now became naked, as he was, and a Prey to the Fowls of the Air. He who had, in his Thoughts, poſſeſs'd himſelf of the World, now lay wanting a little Earth, was buried by Parcels with a thin Mold, and was often buried, and yet no-where. ——— Thus periſh'd *Rufinus*, as he had juſtly deſerved, who had both been the Author of inſufferable Miſchiefs to private Perſons, and of great Calamities to the Publick State."

But though the Eaſtern Empire was thus delivered from the Attempts of this Miſcreant, his Fall was not ſufficient to deter others from purſuing his Steps. That ſame *Eutropius* the Eunuch, who had been ſo inſtrumental in the Deſtruction of *Rufinus*, now having found Means to procure the greateſt Part of his confiſcated Eſtate, began to ſet up for himſelf, in ſuch Manner, as, if poſſible, to ſurpaſs the Villainies of the former. And fearing that *Timaſius*, who for many Years had worthily ſuſtain'd the Dignity of *Magiſter militum*, and faithfully ſerv'd in many Wars, would ſtand in his Way, he procured one *Bargus*, a notorious Villain, and whom from a Seller of *Puddings*, and ſuch like Stuff, *Timaſius* for his Buffoonry and Facetious Humour, had preferred to the Command of a Cohort, by counterfeit Writings, to accuſe his Benefactor of affecting the Sovereignty; and ſo got him baniſhed into *Qaſis*, [*A barren Place in* Egypt, *out of which there could be no Eſcape, ſo great and ſandy a Deſert did encompaſs it, in which was neither Tree nor Houſe; nor Way to be ſeen, which the Winds conſtantly filled up with Sand*: Nor was he nor his Son ever heard of more, being in all Likelihood, made away by the Contrivances of the Villainous Eunuch, who ſoon after laid hold of a Pretence to deſtroy *Bargus* alſo, by the Accuſations of his own Wife, and ſo prevented his telling Tales.

'*Eutropius* now drunk with Power, ſays my Author, and 'in his Imagination lifted up above the Clouds, had in all 'Countries his Spies to pry curiouſly into all Matters, and 'into the Eſtate of every Perſon eſpecially; and every Way 'he made his own Markets, and inriched himſelf. His Co'vetouſneſs and Envy ſetting him againſt every one that was 'conſiderable in Place, provok'd him alſo againſt *Abundanti*'us, who had long ſerv'd in the Wars, and born the greateſt 'Dignities, as thoſe of *Prætor* and *Conſul*, and who was his

firſt

'first Promoter and Patron. Him he procured the E[mpe]
'ror to deprive of all his Honours and Estate, and he
'commanded to keep himself at *Sidon*, where he spent th
'Remainder of his Days. And now having none at *Cons[tan]*
'*tinople* of whom he could be jealous, he fixed his Thou[ghts]
'on *Stilicho*, and to prevent Disturbance from him,
'perswaded *Arcadius* to call the Senate, and to decl[are]
'him an Enemy to the Empire, by Publick Dec[ree]
And still farther to secure himself against *Stilicho*, and to
him out Work nearer home, he procured *Gildo* Governor
Africk for the Emperor *Honorius*, to revolt to *Arcadius*,
afterward set up for himself, and became another Tyran[t]
an Age so fruitful of Villains.

Eutropius went on 'to turn Men out of their just Poss[es]
'ons, imploying Promoters and Informers in every Place,
'carding all faithful and honest Officers, and promoting
'abject and unfit Persons to Imployments, even *Barbarians*
'well as others, if they brought but Money, which caused
'utmost Discontents among the People, and even the Bish[ops]
'openly complained, saith my Author *P.* 497; among whom
'*John Chrysostome*, fared much the worse for his liber[al]
'Speech: So that at last, out of Publick Odium, Factions
'Associations or Conspiracies sprang up against *Eutropius* and
'his Creatures; at which being alarmed, he procured
'severe a Law against such as should devise the Death
'Counsellors, as the like is not to be found in all the *Roman*
'Monuments, which my Author gives at large in *P.* 497,
'his History, and to which I refer.

'*Stilicho* having marry'd his Daughter to *Honorius*, believ-
'ed himself immoveably fixed, and *Eutropius* leading and go-
'verning *Arcadius* no otherwise than like some silly Sheep,
'there were any Noble or Pleasant Seat in any Country,
'was made over to one of them two, or if any Gold or Silver
'it flew from the right Owners into their Coffers, there bei[ng]
'a great Number of Informers imployed, who had in Charg[e]
'to calumniate ever such kind of Men.' This animated
gainst *Eutropius*, that very *Gaines*, who, at the Head of th[e]
Eastern Troops, had destroy'd *Rufinus*, and who, as the E[vent]
vent proved, was more concern'd to be excluded from
Share of the Power and Plunder, than desirous to free his
Country from such a Monster. *Gaines* stirr'd up *Tribigild*,
a Barbarian Commander, who, by his Connivance, laid de-
solate

late whole Provinces, ſparing neither Age nor Sex. *Eutropius* mean time, ſetting no Bounds to his Ambition, procured himſelf to be created Conſul, 'to the Violation of the *Curule Chair*, to the Pollution of the *Regiſters*, and the Shame of the Empire;' and arrived at that prodigious Inſolence, as to threaten, upon ſome Diſguſt he took at the Empreſs, to ſend her home, and baniſh her the Imperial Bed and Palace. *Tribigild* by this time was grown ſo formidable by the Contrivance of *Gaines*, as to preſcribe Terms to the Emperor, inſiſting to have *Eutropius* deliver'd up to him, which the Emperor finding himſelf obliged to comply with, the inſolent Eunuch, was immediatly ſtript of all his Power and Dignity, and he, whoſe Ambition half the World could not contain, found himſelf deſolate, in one Moment, of Friends or Safe-guard, and fled to the Altar which he had ſo often profan'd, for Sanctuary; and could only be reſpited from the Rage of the unruly Multitude, who would have tore him in Pieces, by the Eloquence of that very Biſhop (*Chryſoſtome*) whom he had treated ill for admoniſhing him to Moderation in his Proſperity. Being baniſh'd to the Iſland of *Cyprus*, he was ſoon after Try'd before the *Præfect*, a deſerved Death was inflicted upon him, and all his immenſe Wealth was confiſcated.

Gildo, who at the Inſtigation of *Eutropius* had revolted from *Honorius*, and afterwards aſſumed to himſelf the Imperial Purple, was at length ſubdu'd and deſtroy'd by his own Brother: And now *Gaines*, who had openly joyned with *Tribigild*, and laid deſolate all Places where-ever he came, ſet himſelf in the Place of *Rufinus* and *Eutropius*, and out of their Ruins, commenced as great a Monſter, marching hoſtilely towards *Conſtantinople*, he inſolently inſiſted to treat perſonally with the Emperor, refuſing to confer with any Body elſe; and when *Arcadius*, being compelled, conſented thereto, he demanded the moſt eminent Miniſters of the State to be delivered into his Hands, whom he drove into Baniſhment; and then pretending to be ſatisfy'd, and to depart, he plotted privately to make himſelf Maſter of *Conſtantinople*; in which being diſappointed, he declared open War; and after the moſt cruel Maſſacres and Devaſtations, at length being beaten in a Sea-fight, retired with the broken Remains of his Army to the *Iſter*, and was there attack'd by *Uldes* Prince of the *Huns*, who, after an obſtinate Fight, gaining the Victory, and ſlaying the Traytor, ſent his Head a Preſent to the Emperor *Arcadius*.

By

By a Succeſſion of theſe Harpies, and the Weakneſs of the Emperor *Arcadius*, was the Eaſtern Empire reduced to a very low Ebb, and Encouragements given to the Invaſions of the Barbarous Nations, who afterwards, like an Inundation, overwhelm'd the *Roman* Empire. *Stilicho* and his Tranſactions may, perhaps, be the Subject of another Letter, (if this meets with your Approbation), and I ſhall conclude with tranſcribing the Words of the Edict of the Emperor *Arcadius*, on the Depoſing and Baniſhing *Eutropius*; Which ſets forth in lively Colours, as well the Villainy of that Favourite, as it is alſo a ſort of Acknowledgment to Poſterity of the Weakneſs of the Emperor (*ex Ore ſuo*) for promoting and ſo long protecting ſo vile a Miſcreant.

In this Edict, ſays my Author, *Arcadius*, ſignifies to *Aurelianus* the *Præfect*, 'That he had confiſcated all the 'Eſtate of *Eutropius*, who of late was the *Præpoſitus Sacri* 'Cubiculi; the *Conſulſhip* and the Splendor thereof being 'vindicated from *naſty Filth*, from the Commemoration of 'his Name, and the *Dirtineſs* of it; ſo that all his Acts 'being reſcinded, all Times to come may be ſilent concer-'ning him; and that, ſaith he, the *Blot* and *Blemiſh* of 'our *preſent Age* may not appear. Neither let *him* mourn, 'who by his Valour or his Wounds, propagates the *Roman* 'Borders, or defends them by the Equity of Law, that the '*Divine Reward* of the *Conſulſhip*, hath been *defiled* by the 'Contagion of a *dirty Prodigy*. Let *Eutropius* know alſo, 'That he is ſpoiled of the Dignity of *Patrician*, and all 'other inferior Honours, which he hath polluted by the 'Wickedneſs of his Manners. We command, That all 'Statues, Images, as well of Braſs as Marble, as well 'painted as wrought out of any ſubſtantial Matter, be 'utterly defaced, aboliſhed, and removed out of all Cities, 'both private and common, leſt the *Eyes of any* be *polluted* 'by ſuch a Mark of *this our Age*. And let him, with 'a ſufficient Guard, be carried into the Iſland of *Cyprus*; 'to which your Highneſs may take Notice he is baniſhed; 'that being there carefully watched and kept cloſe, he may 'not, by his *Madneſs*, confound all Things.

I am, SIR,

Your Conſtant Admirer,

PHILO-BRITON.

Printed for *T. Payne*, near *Stationers-Hall*. 1723.

NUMB. XXX.

THE True Briton.

To be continued Weekly. SEPT. 13. 1723.

Quisnam igitur liber? sapiens, sibi qui imperiosus:
Quem neque pauperies, neque mors, neque vincula terrent:
Responsare cupidinibus, contemnere honores
Fortis, &c. HOR.

To the TRUE BRITON.

SIR,

WHEN a Man has an Ambition to entertain the Publick, he generally endeavours to pick out a fresh Subject, that has not been defiled by the Pen of the Scribbler: This, indeed, is no easy Matter in this *Nation* of Writers; But I think I have hit upon one; for *Honesty* is my Theme. I believe I ought, in Imitation of

Philoſophers, when they make uſe of an uncommon Term of Art, to define the Meaning of it; but I am pretty ſure, that the *True Briton* and his Admirers are not wholly unacquainted with it.

I dare own, That I have a ſtrong Deſire to bring this *antiquated* Virtue into Repute again; but I am ſenſible of the Extravagance of the Project, and the innumerable Difficulties that are to be ſurmounted in the Execution of it: I might as eaſily undertake to bring the *Ruffs* and *Pantoſtes* of our Forefathers into Faſhion. All, therefore, that can now be done, is to celebrate its antient proſperous State, and to lament its preſent Decay.

There are Virtues and Vices which are peculiar to each Conſtitution of Men, to the different Period of their Lives, to their various Educations and Profeſſions, and to particular Families and Societies. Beſides this, every Nation is diſtinguiſhed after the ſame Manner: Whether it proceeds from the Climate, or the Temper of the firſt Inhabitant tranſmitted to his Poſterity, is not my Buſineſs to Inquire; the Matter of Fact every Man of Obſervation will allow. I paſs over an Hundred Inſtances that might be produced, to take Notice, that *Honeſty* was eminently the Virtue of *Britons*. Of this the moſt antient Writers that give any Account of us, make Mention: This our Enemies, and thoſe that deſpiſed us, have recorded of us. They were, perhaps, the more willing to grant it *us*, becauſe it was a Virtue in no great Eſteem with *them*. But, in Reality, it was a glorious Diſtinction, ſufficient to attone for the Want

Want of *Opulence*, *Delicacy*, and *Thirſt of Empire*, the Modern Aim of Nations. Long Time it flouriſh'd here, and bravely ſtruggled againſt the Incroachments that were made upon it: But many Years ago, an Inundation of *Foreigners* overwhelmed it, and inſtead thereof, brought in *Diſſimulation* and *Politeneſs*. It is with Pleaſure I ſee theſe Qualifications, that have uſurped its Place, ſit ſo *aukwardly* upon us; whence we may entertain *diſtant* Hopes, that *Honeſty* will, in Time, reſume its Dominion.

The preſent State of it is, indeed, very deplorable. It is neglected and rediculed: It is forced either to diſappear, or to put on a Maſk. It is intirely out of the Mode: This we may learn from *Modern Dedications*, which, though they do not give us the leaſt Inſight into the *Virtues* of the Perſon they are aſcribed to, yet acquaint us with what are in *Vogue*; and I defy any one to ſhew me a Dedication wrote for ſeveral Years paſt, whether it be to a Miniſter of State, a Judge, or a Biſhop, where *Honeſty* is not excluded the Lump, by their flattering *Panegyriſts*.

The *French*, who, perhaps, are as great Strangers to the Thing as Ourſelves, have yet had the Complaiſance to keep up the Name, though in a different Senſe: for by *Un Honete Homme*, they expreſs no more than a *Well bred Man*; which, in my Opinion, is very wide of the Ancient Meaning of it, if not directly contrary to it.

When the Name of *Honeſty* was diſcarded our Faſhionable World, another Word ſtarted up in

its Room, tho' nothing like it in Signification: This is *Honour*, a Term of ſo great a Latitude that it ſeems to include every Thing but *Honeſty*. Accordingly, the Phraſe, *Upon my Honour* frequently ſignifies, in ſome Countries beyond Sea, Upon my P. or my W. S. or my Hopes of Pr——t or, in the beſt Acceptaion, Upon my *Principles* or *Obſtinacy*. *Honeſty* was the tendereſt Thing in Nature; the leaſt Deviation, or falſe Step, caſt a Blemiſh on it: *Honour* is invlunerable, will comply with any Thing, is, at leaſt, as eaſy in Conſort with Vice, as with Virtue; it has only one Incumbrance upon it, The Obligation to accept a Challenge in any Caſe, and in many Caſes to offer it; but even in this Pinch I have known a *good Jeſt* bring it off very ſucceſsfully. *Honeſty* is ſeated in the Soul, and diſcovers itſelf only by a regular Courſe of laudable Actions: *Honour* is wholly external, continually talking of itſelf, is uneaſy when it is not taken Notice of, and, in Solitude, ſeems to loſe its Being. *Honour* is a Courtier in any Reign, or any Miniſtry. *Honeſty* is often call'd Diſloyal, or a Rebel. *Honeſty* is a Clean Vigorous Body in a *plain Cloth Suit*. *Honour* is a Rotten Carcaſe in *Brocade* and a *Gilded Chariot*.

The *Honourable* Man is ſuſpicious, ſurrounded with Spies; gets out of Debt in Proportion, as his Country gets into it; Amaſſes as many * *Plumbs* as he is Years in the Adminiſtration; mixes Publick Councils and Laws with Perſonal Pique and Reſentment; will be obſequious to a Cob-

* *Plumb*, a Term uſed in the Happy *South Sea* Times for One hundred thouſand Pounds.

bler, that can Vote for him, and imperious to Duke or an Archbishop, that he has an Influence over; is *Your most obedient humble Servant*, the same Time that he is undermining you in your Property or Life;

Yet Cassius *is an honourable Man*!

In a Word, *Cato*, who was a Lover of his Country, and an Enemy to Tyranny, was an *Honest* Man; and *Sejanus* a Man of *Honour*: Of whom *Tacitus* gives this Character in the Beginning of his Fourth Book of *Annals*.

"Tiberium *variis artibus devinxit adeo, ut obscurum adversum alios, sibi uni incautum intectumque efficeret: Non tam solertia (quippe iisdem artibus victus est) quam Deum ira in Rem* Romanam: *Corpus illi Laborum tolerans, animus audax: Sui obtegens, in alios criminator: juxta Adulatio & Superbia: Palam compositus pudor: intus summa apiscendi libido: ejusque causa modo largitio & luxus, sæpius industria ac vigilantia.*"

"With Variety of Insinuations he got the "Ascendant over *Tiberius* so far, that he made "him reserved to others, but to himself careless and open. He did not rise so much "through Policy (for by that others overpowered him) as from the Wrath of the Gods against "the *Roman* State. He had a strong Body and "bold Mind. He dissembled his own Faults, "and impeached others: Flattery and Pride "were united in him: By his outward Appear"ance one would think him Modest; but in"wardly he had the most unsatisfied Thirst after

"Riches

" Riches, to which he ſometimes made Induſtry
" ſubſervient, and ſometimes Luxury and Bri-
" bery."

I have quoted the Place to prevent Miſinterpretations; and I ſhould have tranſcribed the Original only, but I was unwilling to create too much Trouble to the *Honourable* Gentlemen, that are *obliged* to rail at you weekly.

I am,

Your humble Servant,

A. Z.

That we may not appear ingrateful to the Gentlemen who have been ſo kind to tranſmit Letters to us, I ſhall take this Opportunity to acknowledge the Favour of the following.

The Letter ſubſcrib'd *Philo-Briton*, relating to the Affairs of *Sweden*, is come to Hand, and we ſhall take a proper Opportunity to give it a Place in the *True Briton*.

The Author is much obliged to the Gentleman who dates from *Wales*, and ſtiles himſelf *Cambro Britannus*, as well for the good Opinion he has of him, as for the Subject of his Letter; which he will inſert in ſome future Paper, and deſires the Continuance of his Correſpondence.

The Letter ſign'd *Politicus* is alſo come to Hand; but we deſire the Gentleman's Excuſe for not inſerting it, the Subject having been treated on in ſome of our late Papers.

The

The Letter sign'd *J. D. C.* recommending my Lord *Lucas*'s Speech, *&c.* shall be inserted in our next.

We return Thanks to the Gentleman who sent the Verses upon *Bourgen*, *Poli*, &c. occasioned by Sir *Richard Blackmore*'s Panegyrick on those admirable Personages, in his ALFRED, and shall be glad the Author will transmit the Remainder of them.

The Letter dated from *Lothbury*, and sign'd *Tribunus Populi*, relating to some late Elections in the City, will be consider'd in proper Time; As will also the Queries from *Carr*'s *Pacquet*, relating to the Election of Sheriffs in 1682.

The Gentleman who signs *N. O.* relating to the Barbarity and Inconsistency of some virulent Scribblers, deserves our Acknowledgments for his good Intentions: But we are determin'd to despise the impotent Malice of these Hireling Wretches, on whom is fasten'd the Curse of a Barbarous Ingratitude, in being obliged Weekly to rail at and calumniate the Author of their Subsistance, and even of their very Being, as Scriblers: And as their miserable Productions die away as soon as born, or in very few Hours, it would be culpable to take Notice of them, since it would thereby contribute to pester the World by giving a longer Life to such stupid Malice and incorrigible Dulness.

The Lady who insists to have some eminent Post in the Government, now she has been obliged to take the Oaths, and promises, both for herself and Sex, to consent to be render'd for ever incapable of all Places of Honour and Trust, if they

they do not govern better than the Men, is informʼd hereby, that her Letter is come to Hand, and will meet with proper Regard in a future Paper.

The Latin Sapphic Poem intitled *Epiſcopus Roſſenſis Exul*, as alſo the Verſes from *N. B.* are likewiſe received.

Printed for *T. Payne*, near *Stationers-Hall*. 1723.

NUMB. XXXI.

THE True Briton.

To be continued Weekly. SEPT. 16. 1723.

Nullam tantam poteſtatem cuiquam dari poſſe, ut non ſit gratior poteſtate libertas.
Plin. in Panegyr.

To the *Author of the* TRUE BRITON.

SIR,

THE following Memorable Speech which was ſpoke in the Houſe of Lords in King *Charles* the Second's Reign, when the King was preſent, by the Lord *Lucas*, upon a Subſidy Bill of Twelve-pence in the Pound, being ſent to that Houſe from the Houſe of Commons, has in it ſo much of the Spirit, the Courage, and the

Honesty of a *True Briton*, that I am persuaded you will think it very worthy of a Place in your Paper, which so deservedly bears that Title. (See *Echard's History of England*, P. 871. Edit. 3.)

My LORDS,

'WHEN, by the Providence of Almighty God, the Nation recall'd his Majesty to 'the Exercise of the Regal Power, it was the 'Hopes of all good Men, that we should not only be restored to His Majesty's *Royal Presence*, 'and Divine Laws, but we should be free from 'those *heavy Burthens* under which we had lain 'so long oppress'd: We did believe, that from 'thenceforth every Man should *sit under his own 'Vine*, enjoying the Fruits of Peace and Plenty; 'and *Astræa* herself, long since for the Sins of 'Men fled up to Heaven, should have been invited by his Majesty's most Gracious and Happy 'Reign, to return hither, and dwell and converse amongst Mortals again. But, alas! we 'are all fallen very short of our Expectations, 'and our Burthens are so far from being made 'lighter to us, that they are *heavier* than ever 'they were; and as our *Burthens* are increas'd, 'so our *Strength* also is dimished, and we are less 'able to support them. --- It is evident there 'is a *Scarcity of Money* in the Nation; and yet if 'amidst this *Scarcity*, the vast Sums given were 'all imploy'd for the King and Kingdom, it 'would not so much trouble us: But we cannot, 'without infinite Regret of Heart, see so great 'a Part of it pounded up in the Purses of other

'private

'*private Men*, and ſee them flouriſh in Eſtates 'who, in the Time of his Majeſty's moſt *Happy* '*Reſtauration*, were worth *very little* or *nothing*: 'And now the ſame Men *purchaſe Lands*, and keep 'their *Coach and Six Horſes*, their *Pages* and 'their *Lacqueys*; while in the mean Time thoſe 'that have faithfully ſerved the King, are ex-'poſ'd to Penury and Want, and ſcarce ſufficient 'left to buy them Bread. And is this, my Lords, 'the Rewards of our Services? Have we for this 'born the Heat of the Day, been Impriſon'd, 'Sequeſter'd, ventur'd our Lives and our Fami-'lies, our Eſtates, and our Fortunes? And muſt 'we, after all this, ſacrifice ſo much of our *poor* '*Remainder* to the Will of a *few particular Men*, 'and the Maintenance of their *Vanities*.

'But ſuppoſe all the Money given were em-'ploy'd for the Uſe of his Majeſty, and his Ma-'jeſty were not cozen'd, (as without doubt he is) 'is there no Bounds to, or Moderation in giving? 'Will you ſay, That if we ſhall not plentifully 'ſupply his Majeſty, he will not be able to de-'fend us, or to mantain the *Triple League*; and 'we ſhall thereby run the Hazard of being Con-'quer'd? 'Tis true, my Lords, that this may be 'a Reaſon for giving *ſomething*, but it is ſo far 'from being an Argument for giving *ſo much*, 'that it may clearly be made out to your Lord-'ſhips, that it is the direct and ready Way to be 'conquer'd by a Foreigner. And it may be the 'Policy of the *French* King, by thoſe often A-'larms of Armies and Fleets, to induce us to 'conſume our Treaſure in vain Preparations a-'gainſt him: And after he has, by this Means,

' made us Poor and Weak enough, he may the
' come upon us and deſtroy us. It is not the gi-
' ving of a great deal, but the well managing the
' Money given, that muſt keep us ſafe from our
' Enemies. Your Lordſhips may be pleaſed to
' call to Mind the Story of *Sampſon*, who while
' he preſerv'd his Hair wherein his Strength
' lay, was ſtill Victor over his Enemies; But
' when, by the Inticement of his *Dalilah*,
' his Hair was cut off, the *Philiſtines* came upon
' him, and overcame him: And ſo, my Lords,
' if we ſhall preſerve and husband well our Trea-
' ſure, wherein our Strength and Sinews of War
' lie, and apply it to the right Uſes, we ſhall
' ſtill be Superior to our Enemies; But if we
' ſhall vainly and imprudently miſpend it, we
' ſhall become an eaſy Prey to 'em. Beſides, my
' Lords, what is this but *Ne moriare mori*, and
' for fear of being conquer'd by a Foreigner, to
' put our ſelves in a Condition almoſt as bad?
' Pardon me, my Lords, if I ſay, in ſome
' reſpect a great deal worſe; For when we are
' under the Power of the Victor, we know we
' can fall no lower: And the Certainties of our
' Miſeries are ſome Sort of Diminution of them:
' But in this wild Way, we have no Certainty
' at all; for if you give thus much to Day, you
' may give as much To-Morrow, and never
' leave giving, 'till we have given all that ever
' we have away; and the Anxiety of Mind
' which ariſes from this doubtful Eſtate, is a
' high Addition to our Afflictions. All that I
' beg, my Lords, is, That we may be able to
' make ſome Eſtimate of our ſelves: Would his

' Ma-

Majeſty be pleas'd to have a Quarter of our Estates, for my Part he ſhall have it: Would his Majeſty be pleas'd to have Half, for my Part, upon good Occaſions, he ſhall have it: But I beſeech Your Lordſhips then, that we may have ſome Aſſurances of the quiet Enjoyment of the Remainder, and know what we have to truſt to.

My Lords, the Commons have here ſent up a Bill for the giving his Majeſty the Twentieth Part of our Eſtates at the full extended Value; and I hear there are other Bills for Money alſo preparing; which together, according to the beſt Computation, will amount to little leſs than Three Millions of Money. A prodigious Sum! and ſuch, that if your Lordſhips will not affoord Relief, we muſt of Neceſſity ſink under the Weight of ſo heavy a Preſſure. My Lords, the Scripture tells, That GOD Almighty ſets *Bounds* to the *Ocean*, and ſays to it, *Hither ſhall thy proud Waves come, and no further.* And ſo, I hope your Lordſhips, in Imitation of the Deity, will ſet ſome Bounds, ſome Limits to the Over-liberal Humour of the Commons, and ſay to them, Hither ſhall your *Profuſeneſs* come, and no further. Either your Lordſhips can deny or moderate a Bill for Money coming from the Commons; or if you cannot, all your great Eſtates are wholly at their Diſpoſal, and your Lordſhips have nothing that you can properly call your own, and then let us paſs this Bill without further Examination. But if you can deny or moderate (as without Queſtion you can) your Lordſhips never

' never had, or poſſibly will have ſuch a fair Occa-
' ſion to ſhew it. My Lords, upon the whole
' Matter, I moſt humbly propoſe to your Lord-
' ſhips, That you would be pleaſed to reduce
' the Twelve Pence in the Pound to Eight
' Pence. And truly I have ſome Reaſon to
' hope, that if your Lordſhips will duly reflect
' upon it, ye will find it to do accordingly
' for, in the firſt Place, it will be ſo far from
' being a Diſſervice to his Majeſty, that your
' Lordſhips will do his Majeſty in it the higheſt
' Service in the World; for tho' you ſhall there-
' by take from his Majeſty a Part of the Sum
' you would give him a great Deal more in the
' Love and Hearts of his Subjects; and there-
' Majeſty muſt reign, if he will be Great and Glori-
' ous. And next, your Lordſhips will acquire to
' your ſelves Eternal Honour; ye ſhall thereby in-
' dear your ſelves to the whole Nation, who, for
' the future, will look upon you as the Ancients
' did upon their *Tutelar Gods*; nor ſhall the *Houſe*
' *of Commons*, but the *Houſe of Peers*, be hereaf-
' ter precious in their Sight. My Lords, give
' me Leave to mind your Lordſhips, that *noble*
' *Acts* are the Steps whereby the Great Men of
' the World aſcend the Throne of Glory; and
' can there be a Nobler Act than to *relieve* a
' *diſtreſſed Kingdom*, which lies languiſhing under
' ſo many hard Oppreſſions, and about to be ſtill
' much more oppreſs'd.

" This Speech being printed ſhortly after, ſays
" the Hiſtorian, it was ſo diſtaſteful to the pre-
" ſent Miniſtry, that it was order'd to be burnt
by

by the Hands of the Common Hangman. How affect d the Heart of this Loyal Lord is not eaſily known; but in a very ſhort Time after, he departed this Life, with the Reputation of one who had ever been faithful to his King and Country. However, it ſeem'd to have affected the Houſe of Lords ſo far, that they immediately began to examine this Subſidy Bill, with more than uſual Strictneſs, *&c.*

This, and ſome other Extraordinary Steps that were ſoon after taken, brought the Leading Men that Time not only under Contempt, but gave ſtrong Suſpicions to the People of Bribery and Corruption, and laid the then Houſe of Commons under the Neceſſity of purging themſelves by the following Teſt: Which I hope will not be looked upon as an Ill Precedent, if ever, in ſome future Time, we ſhould fall into the like Circumſtances. [*P.* 920. *Anno* 1675.]

I A. B. *do proteſt before God, and this Houſe of Parliament, That directly, nor indirectly, neither I, nor any for my Uſe, to my Knowledge, have, ſince the firſt Day of* January 1672, *had, or receiv'd any Gift or Sums of Money, by Ways of Impreſt, Gift, Loan, or otherwiſe, from the King's Majeſty, or any other Perſon, by his Majeſty's Order, Direction, or Knowledge, or by Authority derived from his ſaid Majeſty, or any Pardon, Diſcharge or Reſpite of any Money due to his ſaid Majeſty, upon Account, or any Grant, Penſion, Gratuity, or Reward, or any Profit of any ſuch Office, Place or Command, of or from his Majeſty, or out of any Money, Treaſure, or Eſtate,*

ſtate, of or belonging to his Majeſty, or of, from, or by any foreign Ambaſſador, or Miniſter, or of, or from any other Perſon, in the Name, or by the Appointment, or with the Knowledge of his Majeſty, or any of them; otherwiſe than what I have now in Writing faithfully diſcover'd, and deliver'd to this Houſe, which I have ſubſcribed with my Name: Neither do I know of any ſuch Gift, Grant, or Promiſe ſo given or made ſince the ſaid Time, to any other Member of this Houſe, but what I have alſo inſerted in the ſaid Writing; nor have I given my Vote in Parliament for any Reward or Promiſe whatſoever. So help me God, &c.

I am, SIR,

Your humble Servant.

I. D. C.

Printed for *T. Payne*, near *Stationers-Hall*. 1723.

NUMB. XXXII.

THE True Briton.

To be continued Weekly. SEPT. 20. 1723.

Eſt modus in rebus, ſunt certi denique fines,
Quos ultra citraque nequit conſiſtere rectum.
HOR.

To the TRUE BRITON.

SIR,

THE Incroachments made from Time to Time upon the Eſtabliſhed Church, by the Diſſenters of all Denominations, deſerve the ſerious Conſideration and Reflection of all True Lovers of our Excellent Conſtitution.

They have always grown upon Conceſſions, and have never fail'd to take Advantage of the Neceſſities or Exigencies of the ſeveral Adminiſtrations under which they have liv'd, to

ſtrengthen themſelves at the Expence of the very Eſtabliſhment that gave them Protection and Indulgence.

The Exemption obtain'd very lately, by a particular Sect among them, from the ſolemn Obligations requir'd of all others by the Government, as it was far from being conſiſtent with True Policy for them to ask, and was no Doubt the Attempt of ſome over-nicely-ſcrupulous Zealots amongſt them, ſo it is a flagrant Inſtance of the Truth of this Obſervation.

The *Jeſuitical* Body of People well knew the Time, (the approaching Diſſolution of a Parliament, and the ſpeedy Calling of a new one) and the particular Views of ſome People to ſupport themſelves, would not allow them to be diſoblig'd, and they puſh'd the advantageous *Criſis* with a Warmth and Dexterity peculiar to themſelves, and obtain'd ſuch a Diſtinction, that if it does not glance a Reflection on all other Profeſſions, is however very glorious for themſelves; ſince the bare *Affirmation* or Creed of a *Quaker*, without any ſolemn Invocation or Appeal, is held a Security for their Fidelity to the State, equivalent to the moſt Solemn and Binding Oaths of all others, whether Churchmen or Diſſenters.

And here I believe it will not be amiſs to give a ſhort Account of this People from their firſt Appearance, and by what Steps they have grown upon Indulgence to ſo conſiderable a Height, as to procure for themſelves ſuch extraordinary Favours.

Their firſt Appearance was in the Year 1649, when the Uſurpation of the Common-wealth, found-

founded on the Murder of an Excellent King, became the Parent of numberleſs Evils both to Church and State. *At what Time* (ſays *Echard* in his Hiſtory of *England*) *never was greater Licence and Extravagance in Spiritual Matters, Hereſies and Blaſphemies, ſwelling againſt Heaven to a prodigious Height. Particularly one* Salmon, *a Preacher in* Coventry, *taught the People to ſwear and curſe, and to commit Whoredom, upon this profeſs'd Principle,* 'That it was God that did ſwear 'in them, and that it was their Liberty to keep Com-'pany with Women, to ſatisfy their natural Appetites.' *And one* Wyke *ſet up for Breathing the Spirit of God into Men, by kiſſing them three Times. And beſides theſe,* ſays my Author, *the unaccountable Exorbitancies and Illuminations of* George Fox, *and the People call'd Quakers, had their firſt Appearances in the ſame Year.*

From this Time to the Year 1656, this Sect became rather the Subject of Amuſement and Diverſion to the Populace, by their Enthuſiaſm and ridiculous Geſticulations, from whence they derived their Name, than noted for any conſiderable Progreſs. But about that Time *James Naylor* and other Enthuſiaſts, render'd them infamouſly conſpicuous. The Manner whereof I ſhall recite in the Words of the ſame Author.

'At the ſame Time, the Parliament was em-'ployed and diſturb'd by the frequent Effuſions 'of Religious Phrenzy. The *Quakers* grew ex-'travagantly mad, if they may be judg'd by the 'reſt of the World: One diſturb'd the Preacher 'in *White Chapel Church*, with ſuch a ſeditious Im-'pulſe, that a Complaint was made to the Pro-

‘ tector, who ordered him to a Juſtice of the
‘ Peace, and to be proſecuted according to Law.
‘ Another pretending to an immediate Meſſage
‘ from God, went about the Streets denouncing
‘ Judgments againſt the Protector and his Coun-
‘ cil. A Third in *Colcheſter* was ſo infatuate, as
‘ to ſtarve himſelf to Death, upon the Claim
‘ of a Commiſſion from the Spirit, *That he muſt*
‘ *faſt Forty Days.* But the moſt impudent of all
‘ Mortals, was *James Naylor*, a late Soldier un-
‘ der General *Lambert*, who blaſphemouſly ſet
‘ up to be Jeſus himſelf in Perſon; and ſo with
‘ Garb, Hair, and Looks, reſembling the Pictures
‘ of our bleſſed Saviour, he went about with
‘ Diſciples, and Women miniſtring unto him:
‘ And ſo entred the City of *Briſtol*, riding upon
‘ an Aſs, with Women and a Mob, crying, *Ho-*
‘ *ſanna!* *&c.* and giving no other Anſwer to any
‘ Queſtion, but *Thou haſt ſaid it.* The Magi-
‘ ſtrates of that City ſent him to *Weſtminſter*,
‘ where the Parliament, *Dec.* 8. Reſolved, *That*
‘ James Naylor *was guilty of horrid Blaſphemy, and*
‘ *a great Seducer of the People*; and order'd the
‘ Speaker to produce this remarkable Sentence
‘ againſt him; *To ſtand in the Pillory Two Hours*
‘ *at* Weſtminſter; *To be whipp'd by the Hangman*
‘ *through the Streets from* Weſtminſter *to the* Old
‘ Exchange, *and there to ſtand in the Pillory Two*
‘ *Hours more*; *His Tongue bored thro' with a hot*
‘ *Iron, and his Forehead ſtigmatiz'd with the Letter*
‘ B; *To be afterwards ſent to* Briſtol, *and convey'd*
‘ *through the City on a Horſe bare-back'd, and his*
‘ *Face backward, and his Body whipp'd in the Market*
‘ *Place: Thence to be brought back to* London, *and*
‘ *committed to Priſon in* Bridewell, *and there to be*
reſtrain'd

reſtrain'd from all Company, and to have no Relief but what he earns from hard Labour; and being debarr'd from the Uſe of Pen, Ink, and Paper, ſhall be kept to continual Work 'till he ſhall be releas'd by the Parliament.

'It was ſome Reproach to Human Nature, as one juſtly obſerves (continues the Hiſtorian) that this wretched Fellow, under all his Sufferings, had ſome of his Followers to admire and adore him, to lick his Wounds, to kiſs his Feet, to lean in his Boſom, and to do all that was prodigiouſly impious and ſilly. When he came firſt to *Bridewell*, to act on the Impoſture, he faſted Three Days; but the Fleſh overpowering the Spirit, he begg'd for Victuals, and fell to Work. He was for ſome Time diſown'd by the *Quakers*; but afterward, upon ſome Acknowledgment, received again into their Favour, and ſo continued one of their Preachers 'till his Death, which happen'd in the Year 1660, in the County of *Huntingdon*.

From ſuch Blaſphemous Beginnings was this Sect produc'd, and afterwards placing their Religion in Dreſs, and an affected Simplicity of Speech, they drew in Abundance of well-meaning ignorant People; and at the *Revolution* found themſelves conſiderable enough to be taken Notice of and favour'd in a particular Manner, in the Indulgence granted to Proteſtant Diſſenters, by an Exemption from taking the uſual Oaths, and ſubſcribing a Declaration of Fidelity inſtead thereof.

By an Act paſſed in the 7th and 8th of King *William*, they were content to be excus'd the uſual Oaths, by taking the following Affirmation;

viz.

viz. I A. B. *do declare in the Preſence of Almighty God, the Witneſs of the Truth of what I ſay* ——

Nor was it thought fit to continue this Act in Force, for any longer than Seven Years.

But taking Advantage of a Poſture of Affairs favourable for them, they obtain'd in the 13th of the ſame Reign, (before the Expiration of the preſcribed Term) an Act for continuing the former Act, and for prolonging the Indulgence to them for Eleven Years after the Determination of the former.

Upon his Majeſty's Happy Acceſſion to the Throne, they began to extend their Views, and found Intereſt enough to procure the Exemption given them by the former Acts, to be made perpetual, by an Act paſſed *Primo Georgii*, and thereby in a Manner became eſtabliſhed.

Here it might have been reaſonably expected, that as well in Point of Policy, as Duty and Gratitude, they would have reſted themſelves ſatisfy'd: But, grown wanton with Indulgence, they now riſe with Expectations, and, watching a ſuitable Opportunity, procure the Force of their Affirmation to be enervated, and obtain a Favour which is denied to the moſt Loyal and Greateſt Subjects in the King's Dominions: Such a Favour! that they cannot enjoy, if they ſhould be convinc'd of their Errors, and come over to the Church of *England*, and is therefore very little likely to encourage them to ſuch a Change. The Words, [*In the Preſence of Almighty God, the Witneſs of the Truth of what I ſay,*] are omitted, and almoſt the ſimple *Word* of a *Quaker* is render'd of equal Validity with the *Oath* of a *Biſhop*, or a *Privy-Counſellor*.

No

No doubt that the Legiſlature had its Reaſons for this extraordinary Indulgence, and as the Petition of the Clergy of the City of *London* againſt the Bill, and the Oppoſition and Proteſts of ſeveral Noble Peers, were not of Weight ſufficient to prevent its paſſing, 'tis the Duty of the private Subject to acquieſce; and 'tis likewiſe the Duty of thoſe Men to be ſatisfy'd, and to make a righteous Uſe of a Liberty, which would leave a *Jeſuit* at large, tho' it may be ſufficient to hold a *Quaker*.

I ſhall only add, That as I would be very far from becoming an Advocate for an unhappy Set of Men, who refuſe to take the Oaths to his preſent Majeſty; yet, ſurely, as it was only an Indulgence to Tender Conſciences that moved the Legiſlature to exempt the *Quakers* from the moſt ſolemn Part of the Obligation, a little Conſideration for other ſcrupulous Conſciences would have been no Inſecurity to the State, but rather an Act of Mercy and Goodneſs in the Legiſlature, which is ſo uſual to the *Britiſh* Eſtabliſhment and Genius.

There are no doubt many good Subjects even among the *Nonjurors* and *Papiſts* themſelves; and tho' they may think it unlawful to bind their Souls by ſome particular Requiſitions, yet are ſo well ſatisfy'd with the Juſtice of the *Parliamentary* Title of his preſent Majeſty, which has, for Centuries been eſteem'd a Legal one, that they would not ſcruple their Allegiance to King *GEORGE*; nor to give all thoſe Aſſurances which might ſecure their quiet Behaviour and Duty to the Government.

The Sacrifices made by this Body of Men, and the

the Incapacities and Inflictions they chuſe to lie under, rather than comply to what they believe unlawful, are more flagrant Inſtances of their being influenc'd by the Dictates of Conſcience, than all the paſt or preſent Behaviour of certain Sectaries can produce; and I ſhould think, that (ſetting aſide the Paſſions and Prejudices of ſome Men among them, who ſeem to have been guided rather by a Spirit of *Rhapſody* and *Enthuſiaſm*, than by the Influences of *Truth* and *Reaſon*) they may be eſteem'd a Body of Men worth recovering to the State, and have as good a Title to Indulgence, with regard to ſome Part of the State Oaths, as any Set of People whatſoever.

'Tis too notorious, that the Number of *Teſts*, has added to the Body of *Nonjurors*, and many Men who have been good Subjects to King *WILLIAM*, and Queen *ANNE*, (who had no other or ſtronger Title than that of His preſent Majeſty) have ſince unhappily augmented that Body: And as it has pleaſed God to take to himſelf the firſt Beginners of the *State-Schiſm*, as I may call it, ſo I am apt to believe, That had it not been for ſome rigorous Terms and Inforcements in the State-Oaths, which ſome People imagine not eſſential to the Security of the State, the Body of the *Nonjurors* would by this Time have dwindled away, or at leaſt been too inconſiderable for the Publick Notice.

I am, &c.

Printed for *T. Payne*, near *Stationers-Hall*. 1723

NUMB. XXXIII.

THE True Briton.

To be continued Weekly. SEPT. 23. 1723.

Nemo ſatis credit tantum delinquere, quantum Permittas, adeo indulgent ſibi latius ipſi. JUV.

To the TRUE BRITON.

SIR,

HAVING in my laſt Letter, taken Notice by what Steps the *Quakers* have grown upon the Indulgence of the Government, 'till they have procur'd for themſelves Privileges and Exemptions, beyond what much better Subjects, and, to all Appearance, more Conſcientious People could obtain, I believe, to complete that Subject, it will be very acceptable, if through your Means, Poſterity be inform'd, that theſe partial Favours were not conferr'd upon that wily People, without the Remonſtrances of a conſiderable Body of the Clergy, as well as the Oppoſition of a Number of Noble Peers, I ſend you therefore, the Petition of the *London* Clergy, and the Proteſts of thoſe Lords, on the Rejecting that Petition, and againſt the paſſing of the Bill: And believe, That, notwithſtanding their having been already publiſh'd, they contain ſo many ſeeming good Reaſons for the Oppoſition given, as well as a true Character, of the Principles of thoſe People,

 that

that every *True Briton*, who has at Heart the Intereſts of the Pureſt Church and beſt Conſtitution in the World, cannot fail of being pleaſed to ſee them in your Excellent Paper.

I am, SIR,

Your moſt Humble Servant,

ORTHODOX.

The Humble PETITION of the *London Clergy* againſt the *Quakers* Bill.

Sheweth,

THAT there is a Bill now depending in your Lordſhips Houſe, intituled, *An Act for granting the People call'd Quakers, ſuch Forms of Affirmation or Declaration, as may remove the Difficulties which many of them lie under.* Which Bill, ſhould it paſs into a Law, as it may, in its Conſequences, nearly affect the Property of the Subject in General; ſo will it in a more eſpecial Manner endanger the legal Maintainance of the Clergy by Tythes: Inaſmuch as the People called Quakers, pretend to deny the Payment of Tythes, upon a Principle of Conſcience; and therefore, as your Petitioners apprehend, may be under ſtrong Inducements to eaſe their Conſcience in that Reſpect, by violating it in another, when their ſimple Affirmation, in behalf of Friends of the ſame Perſuaſion, ſhall paſs in all Courts of Juſtice for legal Evidence.

However, the Injuries that your Petitioners, in their private Rights, may poſſibly ſuffer, are, as they ought to be, of ſmall Account with them, in Compariſon of the Miſchiefs which may redound to Society, from the Indulgence intended; as it ſeems to imply, that Juſtice may be duly adminiſtred, and Goverment ſupported, without the Intervention of any ſolemn Appeal to *God, as the Witneſs of the Truth of what is ſaid*, by all Perſons in Caſes of great Importance to the common Welfare: Whereas your Petitioners are firmly perſuaded, that an Oath was inſtituted by God himſelf, as the ſureſt Bond of Fidelity among Men, and hath been eſteemed and found ſo to be, by the Wiſdom and Experience of all Nations, in all Ages.

But that which chiefly moves your Petitioners to apply to your Lordſhips, is, their ſerious Concern, leſt the Minds of good Men ſhould be grieved and wounded, and the Enemies of Chriſtianity triumph, if they ſhould ſee ſuch Condeſcenſions made, by a Chriſtian Legiſlature, to a Sect of Men, who renounce

nounce the Divine Inſtitutions of Chriſt, particularly That, by which the Faithful are initiated into his Religion, and denominated Chriſtians; and who cannot, on this Account, according to the uniform Judgment and Practice of the Catholick Church, be deem'd worthy of that ſacred Name.

Your Petitioners do moreover crave Leave to repreſent to your Lordſhips, That upon the beſt Information they can gain, the Inſtances wherein any Quaker hath refuſed the ſolemn Affirmation preſcribed by an Act in the Seventh and Eighth of *William* III. have, from the paſſing that Act to this Day, been exceeding rare; ſo that there might be Ground to hope, that the continued Uſe of the ſaid ſolemn Affirmation would, by Degrees, have cured that People of all thoſe unreaſonable Prejudices againſt an Oath, which the Favour deſign'd them by their Bill may tend to Strengthen and Confirm.

And your Petitioners humbly leave it to your Lordſhips wiſe Deliberation, Whether ſuch an extraordinary Indulgence, granted to a People already (as is conceived) too Numerous, may not contribute to multiply their Sect, and tempt Perſons to profeſs themſelves Quakers, in order to be exempted from the Obligation of Oaths, and to ſtand upon a Foot of Privilege not allow'd to the beſt Chriſtians and Subjects in the Kingdom.

Your Petitioners therefore humbly hope, that theſe, and other Conſiderations which may offer themſelves to your Lordſhips great Wiſdom, may induce your Lordſhips not to give your Conſent to the paſſing this Bill into a Law.

And your Petitioners ſhall ever pray, &c.

Die Mercurij 17 *Die Januarij* 1721.

A Motion being made, That the ſaid Petition be rejected? After Debate,

The Queſtion was put, Whether the ſaid Petition ſhall be rejected? It was reſolved in the Affirmative.

Diſſentient,

I. BEcauſe the Right of Petitioning in a legal Manner, to legal Purpoſes, does, we apprehend, appertain by Law and Uſage, to the free People of this Realm; and is as eſſential to the Subject, acting within his due Bounds, as the Liberty of Debate is to the Conſtitution of Parliament. And this Right, as it extends to the Petitioning even for the Repeal of Acts now in Force, by which the People think themſelves aggrieved; ſo it juſtifies them yet more, in repreſenting their humble Senſe of any new Law, while it is under the Con-

ſideraton of Parliament. Nor are the *Clergy*, we preſume, leſs privileged in Relation to the Exerciſe of this Right than any other of His Majeſty's Subjects: On the contrary, we believe them as worthy of enjoying, and as capable of exerting it to wiſe and good Ends, as any Rank of private Men in the Kingdom.

II. Becauſe the Petition rejected, is, in our Opinion, proper and inoffenſive, both as to the Matter and Manner of it: Since it partly relates to the peculiar Rights of the Clergy, in Point of Tythes, and partly expreſſes their Fears, (as we conceive, not altogether groundleſs) leſt the Sect of *Quakers*, already too numerous, ſhould, by this new Indulgence, be greatly multiplied; and leſt the *Honour of Religion* ſhould any Way ſuffer, and the *Foundations of Government* be ſhaken by what is intended; both which it is the particular Duty of their Function to uphold and ſecure. We are not therefore apprehenſive, that it misbecame their *Characters* to interpoſe on any of thoſe important Points: And the Way, in which they have done it, muſt ſeem to us free from Exception, 'till ſome Paſſage in their Petition is pitch'd upon as obnoxious, and cenſured by the Houſe; which, as yet, hath not been done.

III. Becauſe the Petition ſuggeſts a *particular Grievance* under which the *Clergy* will ſuffer by this Act, more than any other Order of Men; which, as it had never been obſerved in the Debates on the Bill, ſo was allow'd to deſerve the Conſideration of the Houſe. And therefore, had there been any *other Part* of their Petition leſs unexceptionable (as we apprehend there is not) yet do we not think, that it was reaſonable to lay aſide the *whole*, on that Account, and reject what was acknowledg'd *fit* to be conſider'd, for the Sake of what was thought *improper* to be offered.

IV. Becauſe the Clergy of *London* are not in general ſo liberally provided for, but that they have Reaſon to be watchful, in Relation to any Step that may unwarily be taken towards diminiſhing their Maintenance; which we look upon as not duly proportioned to their Labours, in populous Pariſhes, and to the various Imployments given them by *Infidels*, and *Hereticks*, *Papiſts*, and divers *Sects* of Men diſſenting from the Church eſtabliſhed by Law, with which this Metropolis is known to abound. And as their Situation gives them near Opportunities of obſerving and knowing what may be ſtirred in Parliament, to the Prejudice of their Order; ſo we cannot but think that it becomes them to make Uſe of that Advantage, in behalf of their diſtant Brethren, as often as

need

ceed shall require; especially at a Time when the Representatives of the Clergy are not attending in Convocation, and in a Readiness to exert their known Right of applying to the Legislature on all such Occasions.

V. Because the *London*-Clergy, from whence the Petition came, are, in our Opinion, and have been always esteemed of great Consideration, with Respect to their extensive Influence, and their Ability to be serviceable to the State in important Conjunctures. From this Body of Men have proceeded many of the most eminent Lights of the Church, and Ornaments of the Bishops Bench; especially since the *Revolution*; and, in the Reign proceeding it, their never-to-be forgotten Labours put a Stop to the Torrent of Popery, then ready to overflow us. On which, and many other Accounts, we cannot but wish, that the Applications at any Time made to this House by the *City Clergy*, might be received with Regard and Tenderness; and a more than ordinary *Indulgence* allowed *them*, at a Time, when so *great Favours* are about to be bestowed on the *professed Oppugners* of their Function and Maintenance.

VI. Because by Experience we find, that the treating in this Manner a Petition from any great and considerable Body of Men, is not the best way to allay the Jealousies, and extinguish the Uneasiness that occasioned it; a very contrary Effect having followed (according to the best of our Observation) from the rejecting a Petition lately offered by the City of *London*. And the oftener such Instances are repeated, the more, we fear, the Disaffection of the People will increase, who thinking themselves under Hardships from which they desire to be relieved, may look upon it as a new, and yet greater Hardship, not to be heard. And though the modest and dutiful Demeanor of the Clergy should no ways contribute to these Consequences, yet we know not how far this may be the Case with respect to their Flocks; to whom their Persons and Characters are dear, and who may therefore be induced by the Reverence they bear to their Pastors, to express as much Concern on their Account, as they would on their own. For which Reason it was our earnest Desire, that this second, and, in our Opinion, dangerous Experiment, might not have been made.

W. Ebor, *Weston*, E. of *Arran*, *Uxbridge*, *Scarsdale*, *Compton*, *Bristol*, *Conningsby*, *Strafford*, *Foley*, *North* and *Grey*, *Gower*, *Trevor*, *Bingley*, *St. John de Bletsoe*, *Guilford*, *Cowper*, *Aberdeen*, *Bathurst*, *Montjoy*, Visc. *Windsor*, *Fr. Roffen.*

Die

Die Veneris 19 *Januarij*, 1721.

Hodie, 3a. vice lecta eſt Billa, Intituled, *An Act for Granting to the People called* Quakers, *ſuch Forms of Affirmation and Declaration, as may remove the Difficulties which many of them lye under.*

The Queſtion was put, Whether this Bill ſhall Paſs?

It was reſolved in the Affirmative.

Diſſentient.

W. Cant. Jo. Oxon.

I. BEcauſe the Privileges allowed by this Bill to the Quakers, are without Example, and no Ways proportioned to the Steps formerly taken towards a *gradual Indulgence* of them. For, whereas they have been hitherto under the *real Obligation* of an *Oath*, though diſpenſed with as to ſome Formalities, with Reſpect to the Manner of Wording and Taking it, they are now altogether releaſed both from the *Form* and *Subſtance* of an *Oath*, and admitted to profeſs *Fidelity*, and give *Teſtimony* upon their *ſimple Affirmation*: Nor are theſe *Great* Privileges indulged to them (as the *Leſs* were) from *Time* to *Time*, and by *Degrees*, but are at once made *perpetual*.

II. Becauſe we look upon the *Quakers*, who reject the Two *Sacraments* of *Chriſt*, and are, as far as they ſo do, unworthy of the Name of *Chriſtians*, to be on *that* Account, unworthy alſo of receiving ſuch diſtinguiſhing Marks of Favour.

III. Becauſe the *Quakers*, as they renounce the Inſtitutions of *Chriſt*, ſo have not given even the Evidence by Law required of their Belief of *His Divinity*: It no ways appearing to us (nor do we believe it can be made appear) that ever ſince they were firſt Indulged [1 *W.* and *M.*] one *Quaker* in an Hundred hath ſubſcribed *the Profeſſion of Chriſtian Belief* directed by that Act; nor could we, upon a Motion made in the Houſe, prevail, that they ſhould even now be obliged by ſuch *previous* Subſcription, to intitle themſelves to the new and extraordinary Favours deſigned them. The Conſequence of which muſt, in our Opinion, be, That they will encourage themſelves *yet farther* in their Averſion to ſubſcribe that *Profeſſion* of *Chriſtian Belief*; which they ſeem more to decline, than even the taking of an *Oath*; ſince great Numbers of them have *ſworn*, though very few have *ſubſcribed* that Profeſſion. Nor are we without Apprehenſions, that it may reflect ſome Diſhonour on the Chriſtian Faith, if the Evidence given by ſuch Perſons on their *bare Word*, ſhall by Law be judged of *equal*

Cre-

ndit with the *ſolemn Oath* of an *acknowledged Chriſtian*, and *entire Member* of the *Eſtabliſhed Communion*.

IV. Becauſe we look upon it as highly unreaſonable, that, in a Kingdom where the *Nobles*, the *Clergy*, and *Commons*, are obliged to ſwear Fealty to the Crown, and even the *Sovereign* himſelf takes an Oath at his Coronation; a *particular Sect* of Men, who refuſe to ſerve the *State*, either as *Civil Officers*, or *Soldiers*, ſhould be entirely releaſed from that Obligation: Since 'tis natural to expect, that Perſons thus indulged, as to the Manner of *Profeſſing*, and the Meaſure of *Performing* their Allegiance, ſhould, by Degrees be induced totally to withdraw it, 'till they become as *bad Subjects* as *Chriſtians*.

V. Becauſe though ſuch extraordinary Privileges are allowed to the Sect of *Quakers* by this Bill, yet there is no *Mark* or *Teſt* preſcribed by it, or by any *other Act*, by which it may certainly be known, Who are *Quakers*, and, conſequently, who *are*, or *are not* intitled to thoſe Privileges. From whence this Inconvenience may ariſe, That many not really *Quakers*, may yet ſhelter themſelves under the Cover of that Name, on Purpoſe to be releaſed from the Obligations of Oaths; it not being, we conceive, in the Power of the *Magiſtrate*, as the Bill ſtands, to oblige any Perſon to take an *Oath*, who, at the Time of tendering it, ſhall profeſs himſelf a *Quaker*: So that the *Conceſſion* now made to that *Sect*, may prove a *great Inlet* to *Hypocriſy* and *Falſhood*, and will naturally tend towards *increaſing* their Numbers; which we rather wiſh may be every Day diminiſhed.

VI. Becauſe we do not apprehend that the *Quakers*, as a *Sect*, are really under *ſuch Scruples* in Point of an *Oath*, that it is *neceſſary* to eaſe them by ſuch an Act; few of them having, for *Five and twenty Years* paſt, ſince their *Solemn Affirmation* (equivalent to an *Oath*) was enacted, ever refuſed to comply with it: And, ſhould this have now and then happen'd, yet, when the *great Body* of any Sort of *Sectaries* are at Eaſe in their Conſciences, the *Scruples* of a *few*, we think, ought not to be regarded; eſpecially, if continuing the Law now in Force will probably *extinguiſh* thoſe Scruples, and the *Repeal* of it will certainly give new *Life* and *Strength* to them.

VII. Becauſe the Security of the *Subject's Property*, which depends upon *Teſtimony*, ſeems to us to be *leſſened* by this Act; the Reverence of an *Oath* having been always obſerved

to

to operate farther towards the Diſcovery of *Truth*, than any other *leſs ſolemn Form* of *Aſſeveration*. Nor can the *Quakers* be excepted in this Caſe, whoſe *awful* Apprehenſions of an *Oath* appear from their *earneſt Endeavours* to decline it. And therefore, where the Payment of *Tythes*, by them held to be *ſinful*, is concerned, they will have *ſtrong Inducements* to diſguiſe the *Truth* in what they *ſimply* affirm, rather than wound their *Conſciences* and *Credit*, by contributing towards the Support of ſuch an *Antichriſtian* Payment. In other Caſes of *Property*, their *Intereſt* only will claſh with their *Veracity*; but the *Double Motive* of *Intereſt* and *Conſcience*, will influence them with Reſpect to the *Clergy*, whoſe *Calling* and *Maintenance* they equally condemn.

VIII. Becauſe the Inducement, mentioned in the Bill, towards granting the *Quakers* theſe Favours, *That they are well affected to the Government* (a Poſition of which we have *ſome Doubt*) might, we apprehend, be improved into a Reaſon for granting *like* Favours to *Deiſts*, *Arians*, *Jews*, and even to *Heathens* themſelves; *all* of which may poſſibly be, as *ſome* of them certainly are, *Friends to the Government*. However, their *Friendſhip*, we preſume, would be cultivated at too great an Expence, if, for the Sake of it, any Thing ſhould be done by the *Legiſlature*, which might weaken the *Security* of all *Governments*, an *Oath*; and, by that Means, do more Miſchief to the State, in one Reſpect, than it brought Advantage in another. And we the rather thus chuſe to reaſon, becauſe an Argument was urged in the Debate, and no ways diſallowed, That if *Heathens* themſelves were equally of Uſe to the State, as the *Quakers* are, they ought alſo equally by Law to be indulged: Whereas our firm Perſwaſion is, *That, as no Man ſhould be perſecuted for his Opinions in Religion*, ſo neither ſhould any Man, who is known to *avow* Principles *deſtructive* of *Chriſtianity*, however *uſeful* he may otherwiſe be to the *State*, be encouraged, by a Law *purpoſely made in his Favour*, to continue in thoſe Principles.

W. Ebor. Fr Roffen. Gower, Montjoy, Viſcount *Windſor*, *Strafford*, *F. Ceſtriens*, St. *John de Bletſoe*, *Salisbury*, *Aberdeen*, *Trevor*, *Compton*.

Printed for *T. Payne*, near *Stationers-Hall*. 1723.

NUMB. XXXIV.

THE True Briton.

To be continued Weekly. SEPT. 27. 1723.

Quòd ſtulti proprium? Non poſſe & velle nocere.

AUSON.

WE ſhall give the following Letter a Place in this Paper, and, provided our Fair Correſpondent keeps the Conditions ſhe preſcribes to herſelf for the future, ſhall not ſcruple to acknowledge the Favour of her Letters: But Conciſeneſs is what muſt be inſiſted on, becauſe of the

Wretchedneſs of the Subject wherewith ſhe propoſes to ſully her fair Fingers.

To the Author of the TRUE BRITON.

Dear SIR,

I Think the Method you take of deſpiſing your ſtupid Adverſaries, is intirely worthy of the *True Briton*: But yet I cannot forbear having ſome Compaſſion for the poor Creatures, to ſee how *dully* they labour to merit your Notice, and beg the Means of Life at your Hands. I am told by one of my Admirers, that thoſe few Coffee-Houſes, where the Beneficence of their Paymaſters encourages People to take in their Papers, are quite tyr'd out with the Daily Complaints made of them; and that the very Perſons who are hir'd to inquire for them in Publick, in order to make 'em noted, are aſham'd to ask for 'em, leſt all the Gentlemen round ſhould judge of their *Intellects* by the Choice of their *Papers*.

This, good Sir, is certainly enough to exaſperate againſt you Perſons of more Wit, and leſs Temper than your Antagoniſts ſeem to be. They repine in Secret, I am told, at your Neglect of them: And to'ther Day, in

in a *dark Corner* of a certain Coffee-Room near St. *James*'s, the motly Crew of *Sycophants* and *Blunderers* got together, and were over-heard to mutter out their Diſcontents and Deſpair.

An abandon'd Wretch who bears in his very Face the Stamp of Villain and Apoſtate, and ſeems peculiarly branded as well by the tranſcendant Uglineſs of his Perſon, as the ſtill more hideous Deformity of his Mind, which has long diſplay'd itſelf in ridiculing every Thing *Divine* and *Humane*, began the Condoleance with his Fellow Labourers *Ams-Ace* the expell'd Poetaſter, and *Stupid* the *Publican*, who were accompany'd with their good Ally and Confederate, *Pam*' a late exploded *Prologue-Monger*, and ſeveral *Eves-droppers* and *Informers*, who make up this *diminutive* Cabal. In Bitterneſs of Heart he curſt your Contempt of their Papers, and declared, that their *Grand Patron* was determin'd to withdraw their Salaries, if they could ſhew no greater Merit than they had hitherto done for continuing them.

Then frightfully grinning, with violent Execrations, he vociferated, " Is there " ſuch a Difference between Men and Men, " that I who have endeavoured to con- " found all Orders and Diſtinctions in the

" World; and have my *Itinerant* Name on " Record in all Places neceſſary to preſerve " its villainous Exiſtence, ſhould not be able " to provoke this d——n'd Author to take " the leaſt Notice of us. Our Buſineſs " would be done if he would but once name " us in his accurſed Paper. But, (continu- " ed he, with his uſual Imprecations) I am " out of all Patience, when I look upon our " *Headleſs* Paper, and ſee, by the Indul- " gence of our Patrons, LX odd, and ſtill " ſcribling on, and no Manner of Likelihood " that we ſhall ever be remember'd for a " ſingle Year to come."

Ams-Ace, ſhrugging his Shoulders, An- ſwered, " I have the Misfortune, indeed, " whenever I quit my ſolitary Garret, and " *Prowl* among the Humane Species in Search " of Food, to hear every living Creature " condemn our Luckleſs Performance, and " have long deſpair'd of meriting the *pro-* " *miſed Rewards*, and ſo muſt ſink unſup- " ported and undiſtinguiſh'd into Oblvi- " on. But as for you M. *Grim*, and Mr. " *Stupid*, ye have already, in Part, reap'd " the Rewards of your *Inborn-Malice* and " *Dulneſs*, and the *Ex*——*r* and *Ex*——*e* " contribute comfortably to your Subſi- " ſtance. And as for your younger Brother " *Pam'*, he will be happy enough, if he

" can

" can but be read and allow'd to boaſt his " ſtupid Folly among the *Templars* at " *Dick*'s, and ſo be preſum'd, 30 Years " hence capable to draw a Deed to ſecure " to his Bookſeller the Property of his *fu-* " *ture* Lucubrations. But I, who have " tyr'd out all Mankind from my Patron " *Bl——t*, to the meaneſt *Coffee-Man*, am " doom'd, I ſee, to be the moſt miſerable " of all *Hackny-Drudges*.

The Dialogue was interrupted by the coming in of a certain *Courtier*, on whom the whole Gang voraciouſly faſtn'd for a Dinner.

I beg Pardon, Sir, for hoping you will inſert this in your Paper, as well as for a farther Requeſt I have to make to you.----- And that is, —— You ſee, Sir, the *Writers* and *their Cauſe* are well match'd. 'Tis impoſſible they ſhould hurt you with their impotent Malice, and yet you may, without concerning your ſelf about them, do the poor Creatures great Service, and keep them from Stárving, if, (as ſometimes you entertain the Town with the Letters of your Admirers) you will be pleaſed to commit theſe doughty Champions to the Correction of my ſelf and a Lady of my Acquaintance. I'll aſſure you, Sir, in *Pity* to them, we will ſpare 'em a little now

now and then, and not take to much Advantage of their *Ignorance* and *Blunders*: And we will endeavour at the ſame time to be ſo *conciſe*, as not to hinder better Entertainment: For a Letter once a Week or Fortnight, Heaven knows! may eaſily comprehend all that is worthy even of a *Woman's Notice* in all the *Three* Papers, and be comprized in a *very few* Lines too. If this Propoſal obtain not your Approbation, I hope it may merit your Excuſe, the only Motive for it being *mere Chriſtian Charity*. For I can't be thought to propoſe to my ſelf any Honour in triumphing over ſuch weak Wretches.

I am,

SIR,

Your Conſtant Reader and Admirer,

ATHALIAH DORMANT.

To the TRUE BRITON,

Hampton, September 16. 1723.

THE Antiquity and Noble Acts of *my Anceſtors*, are ſo well known to the *True Briton*, that I cannot doubt of his generouſly

nerously giving his Opinion, when he reflects on the mean Circumstances *we* are reduced to, and how difficult it is to have Advice, without Large Fees.

I have a small Farm, which intitles me to vote for a Knight of the Shire, and am summoned to take the New-fashioned Oaths; in them I found *Three* hard Words, which neither the *Constable* nor I understood. We went to the neareſt Juſtice, and deſired him to tell us, What *Allegiance* was? I obſerv'd he looked out of Humour, but after ſome Time, told us, That *Allegiance* was *Allegiance*. I deſigned to beg a clearer Anſwer, but his Clerk whiſper'd, That *Allegiance* was an Out-Landiſh Word; That his Maſter was of the *Quorum*; and that I muſt behave with more Reſpect. I bowed very Low, and intreated his Honour to tell me, What *Supremacy* was? He immediately anſwered, *She is the Whore of* Babylon. I was mighty glad to find his Opinion ſo poſitive in that Point; for I could, with a ſafe Conſcience, ſwear, that I would never willingly or voluntarily go into her Company, and do on the Faith of a Chriſtian, believe, that all my Relations are of the ſame Mind in this Article; for we are known to be a very Chaſte Family. Then I humbly intreated his Honour to tell me, Who *Abjuration* was? I

eaſily

easily saw (by the throwing down his Pipe) I had ask'd another hard Question: But after some Consideration, he told me, That *Abjuration* was *for-swearing the Devil and all his Works*; You may be assured, Sir, I was intirely satisfied with this Answer; and if you can give me as clear a Notion of *Allegiance*, I shall go to the Sessions with a safe Conscience, and merry Heart; and to the Right Worshipful Bench declare, That *Loyalty* and *True Friendship*, are *Bred* (if not *Born*) with,

OLD HONESTY.

Printed for *T. Payne*, near *Stationers-Hall*, 1723.

NUMB. XXXV.

THE True Briton.

To be continued Weekly. SEPT. 30. 1723.

Quales ex humili magna ad faſtigia rerum
Extexit, quoties voluit fortuna jocari?
JUV.

WHoever ſeriouſly conſiders the Revolutions of paſt Times, and the reſtleſs Ambition of Princes and Great Miniſters in all Ages, will find abundant Reaſon to admire the Providence of God conſpicuous in the ſeveral Changes which will naturally occur to Thought, from ſo ample a Field for Reflection.

A mingled Diſdain and Compaſſion, will reſult from theſe Conſiderations, with Regard to the preſent Race of Stateſmen in moſt Nations, when compared with the Heroes of Old; And even the very Princes themſelves, in the ſeveral Kingdoms abroad, muſt appear in a very diſadvantageous Light, when they are brought into

Competition with the *Alexander*'s and *Cæſar*'s, the *Trajan*'s and *Conſtantine*'s of Antiquity.

How Noble and Uſeful a Study is that of *Hiſtory*, which at one View preſents the Riſe, Fortunes and Cataſtrophes of the moſt eminent Perſons; and at the ſame Time that it records the Good or Bad Actions of paſt Ages, inſtructs the preſent to imitate the Firſt and avoid the Laſt!

The Riſe, Progreſs and Declenſion of the ſeveral great Monarchies of the World, afford numberleſs Inſtances of the Mutability of Fortune, and the Vanity of all Humane Policies; which may ſerve Poſterity, as ſo many Sea-Marks to ſhun the Rocks, on which the great Men who have gone before, have ſo miſerably been daſh'd in Pieces.

The moſt dangerous of all Paſſions is *Ambition*, or an inordinate Deſire of Rule and Dominion; and this Paſſion is never ſo pernicious to a People, and, in its Conſequences, to the Perſons actuated by it, as when Obſcure and Low-minded Men are raiſed by the Favour of the Prince to unmerited Grandeur. We ſhall often find in the Conduct of a Man Nobly Deſcended, ſuch Greatneſs and Generoſity of Soul, as ſhews him born to be a Jewel in his Prince's Crown, and a Bleſſing to his Native Country. But as the firſt Riſe of the *Plebian* is generally owing to the Sport of Fortune, or ſome particular Exigence of State, or the Caprice of the Prince, ſo his Empire in the Affections of his Maſter, is frequently improved and preſerved, by adminiſtring to His Luxuries and Pleaſures, which too generally are oppoſite,

and

and often fatal to the Liberties of the Subject.

Such a Miniſter, as his Soul was not form'd for ſo exalted a Sphere, generally becomes giddy in it, and in Imitation of the blind Deity that had the greateſt Share in his own Riſe, generally ſcatters his Favours to Perſons the moſt undeſerving and moſt like to himſelf, and levels all his Rage and Fury at the Men who have Virtue enough to endeavour to ſtem the Torrent of his Vices, and to prevent the pernicious Conſequences of his wicked Adminiſtration. And indeed the whole Tenor of his Actions naturally declares him at mortal Enmity with all Virtuous Men.

His Ambition increaſes with his Power, his Avarice with his Wealth, and his Inſolence with both. Being arrived at the Higheſt Pitch of Grandeur, he grows reſtleſs and tumultuous as the ſtormy Ocean: Like an Eccentrick Planet he threatens Deſtruction to all around him; and is ſo impatient of Oppoſition as to have Recourſe to any Methods to deſtroy and ruin every Perſon he imagines capable to ſtand in the Way of his Arbitrary Motions.

Haman Lord in Power (as *Ahaſuerus* was in Name) of One Hundred Twenty ſeven Provinces, raiſed to the exalted Height of Prime Miniſter to his Prince, and to be the Companion of his Pleaſures, was an illuſtrious Inſtance of the Pride and Revenge of ſuch Ambitious Favourites. Obſerving that *Mordecai* the *Jew* among the Croud of his ſervile Worſhippers, paid him not that Reverence which he exacted from all the World, found as much Diſturbance from ſo con-

temptible an Occaſion as he could poſſibly have felt from the greateſt Diſappointment in the Infancy of his Power; and to revenge the Indignity, procured Edicts to be iſſued out in his Maſter's Name (not of the merciful Tenor of the Modern Bills of Pains and Penalties, but) for the intire Extirpation of the whole *Jewiſh* Nation. But in the very Height of his Security, this exorbitant Exerciſe of his Power precipitated him from all his Glory, and by a righteous Judgment, he made his *Exit* from that Gallows which he had erected for *Mordecai*; and all his Riches, his Eſtate, and his very Palace were given to the Man he ſo much abhorr'd, and whoſe Fall he had ſo implacably meditated.

Kingdoms and States have been always influenced by the Examples of their Governors; and according to the Genius of the Prince, the Manners of the People, and the Views of the Great Men, have been laudable or otherwiſe.

The ſucceſſive Reigns of the Firſt, Second and Third *Edwards*, and the Second *Richard*, afford notable Inſtances of the Truth of this Obſervation. The *Engliſh* Glory was raiſed to a very high Pitch of Grandeur in the Reign of the Martial Prince *Edward* I. who triumph'd over all his Enemies, and added *Wales* and *Scotland* to the *Engliſh* Empire. In his Reign we read of no Paraſites or Sycophants, to intercept the Favours of the Sovereign from his People. That Glorious Prince was equally the Monarch of his Miniſters as of his Dominions, and gave, not received Laws as well to the Greateſt, as the Meaneſt of his Subjects.

To the unhappy *Caernarvon* he left his Dominions,

nions, and a Situation of Affairs very Glorious and Advantageous. But he could not transfer to him his Soul and his Conduct, and the Inglorious Reign of this inactive indolent Prince debas'd the *English* Name, as greatly as his illustrious Father had exalted it. Evil Ministers sprang up from the Weakness of the King, and the profligate *Pierce Gaveston* Lorded it as well over the Queen, and all the Nobility of the Land, as the Affections of his Master, and the Treasure of the Kingdom, and the Properties of the Subject became Sacrifices to the Tyranny of this wicked Favourite. The *Scots* took up Arms, and discomfited his Forces, tho' headed by himself: Inundations, Famines, Pestilences were the Scourges of his Reign; and when this infamous Minion was taken off by a violent Death, the King gave up himself and his Kingdom to be plunder'd by the Two *Spencers*, whose Pride and Rapine were so unbounded, that many good Subjects wished rather to be plagued with *Gaveston* again. At last their Exorbitancies ended in an ignominious Death, and the Deposition and Murder of their Unfortunate Master.

To him succeeded his Son the Victorious *Edward* III. who again retrieved the Glory of the *English* Nation, and made ample Reparation for the Blemishes of his Father's Reign. This Masculine Prince in the very Infancy of his Age as well as Reign, gave happy Omens of his future Resolution and Capacity for Government in seizing on the Person of *Mortimer* the Favourite and Minion of the Queen his Mother, and sacrificing him to the *Manes* of his Murder'd Father, to the Resentment of a violated Nobility, and to appease

peaſe the Clamours of an inrag'd, injurd'd Commonalty. He with his Glorious Son the Prince of *Wales*, the Companion of his greateſt Exploits, triumph'd over all his Enemies Abroad, and reign'd in the Affections of all his Subjects at Home: Nor was there a Miniſter of State known for the greateſt Part of his Fifty Years Reign, who purſu'd any other View, than the Glory of his Prince, and the Good of his Country; ſo great was the Benefit of the Example of this Victorious Monarch.

Far unworthy of the Reign of his Grandfather, or the noble Deeds of his Renowned Father, were thoſe of *Richard* II. whoſe Weakneſs again produc'd the Riſe of Paraſites and Favourites, who by Degrees alienated the Affection of the Subjects from their Royal Maſter, and treading in the uſual Steps of all over-grown Miniſters, puſh'd the King on violent Counſels, and never ceaſed their evil Practices, 'till they brought Deſtruction on themſelves, and involved their Sovereign in their Ruine; who was depoſed and baſely murder'd, and his Crown became the Inheritance of another Race of Princes: Who alſo, after two Maſculine Reigns, by the Weakneſs of the 3d, loſt the Crown and Empire, to their braver Enemies.

It is not my Intention to enumerate the Miſcarriages which are to be met with in the *Engliſh* Hiſtory, reſulting from the Weakneſs of former Princes, and the ſelfiſh Views of deſigning Miniſters. I would only obſerve for the preſent, That what the *Spencer*'s, the *Gaveſton*'s, and *Mortimer*'s have done in *ſome* Reigns to aggrandize themſelves at the Expence of their Coun-

Countries, and to the Abuſe of their Maſters, have been practiſed in *others* by the *Dudley*'s, the *Carr*'s, and the *Villier*'s. And if we look Abroad, we ſhall find no leſs pregnant Inſtances in other Nations, and in particular, the *Guiſe*'s in *France*, and the *Alva*'s the *Ferdinando*'s, the *Simoni*'s, and the *Cacofogo*'s in *Spain*, in the laſt Century, not to mention other neighbouring Countries, are kept in Countenance by the Practices of divers great Men that now preſide in the Cabinets of certain Forreign Princes: With whoſe Characters the Hiſtorians of the next Age will, no doubt, be as free and impartial, as we of the preſent are with thoſe of their Predeceſſors.

It may merit farther Obſervation, That although the Power of thoſe Grandees was capable to varniſh over, for a while, their heinous Crimes; and that there were not wanting Paraſites and Flatterers to reſemble their Patrons to the Greateſt and Beſt Patriots of preceeding Ages, yet many of 'em liv'd to ſee the Time, when their Actions were expos'd in their proper Colours, and they were obliged in a Moment, as it were, to diſgorge the Plunder of an Age; and the lofty Fabrick which for many Years they had been rearing to the Clouds, and whoſe Walls were founded on the Fortunes, and cemented with the Blood of their Oppoſers, at once tumbled down and laid level with the Duſt, and themſelves and Families bury'd in its Ruins.

Upon the Whole, this uſeful Reflection will neceſſarily reſult, That howſoever formidable and menacing for a Time the Power of wicked

Favou-

Favourites has been to the Conſtitution of the Kingdom and Liberties of the Subject, and whatſoever Snares they have laid for the Ruin of their braveſt Oppoſers it has, ſooner or later, pleaſed the Divine Providence to retribute upon their own Heads their evil Practices; and no Examples are more frequent in Hiſtory, than thoſe of Great Men made Sacrifices after the very *ſame* Manner, and by the *ſame* Precedents whereby they have endeavour'd their own Security, and the Deſtruction of their Adverſaries. For it has been generally found, That vindictive Precedents are dangerous Weapons, which generally carry a *double Edge*, one for their *Contrivers*, as well as another for the *devoted Sacrifice*, and ought therefore to be equally avoided both in *Policy* and *Humanity*.

In a Word, *Moderation* is a Leſſon, of all others, the moſt Uſeful and Neceſſary to Men in Power. They are placed aloft on the Publick Theatre of Action, and all their Deeds will be ſcann'd with impartial, and, perhaps, unfavourable Eyes. Grandeur *naturally* creates Envy; and tho' Great Men, as has been already obſerved, never want their Flatterers and Adorers, even amongſt the greateſt Characters; yet as theſe Paraſites are only the *Creatures* of *Power*, ſo when *that* declines, they naturally fall off, and to clear themſelves are generally the buſieſt Actors in the Tragedies of their late credulous Patrons.

Printed for *T. Payne*, near *Stationers-Hall*. 1725.

NUMB. XXXVI.

THE True Briton.

To be continued Weekly. OCT. 4th. 1723.

Et mala ſunt vicina bonis, errore ſub illo
Pro vitio virtus crimina ſæpe tulit.

OVID.

THE following Letter from the Gentleman who in our former Papers ſtiles himſelf *Orthodox*, ſeems to be written with ſo good a Deſign, as intitles him to that diſtinguiſhing Character, and at the ſame Time, claims a Place in this Paper, in the Manner he himſelf is pleaſed to deſire: It being impoſſible but the Subject muſt be intirely agreeable to all who have at Heart the Honour of our Excellent Church and Conſtitution; and in the impar-

tial Manner he propoſes, cannot be offenſive to any *True Briton.*

To the Author of the TRUE BRITON.

SIR,

HAVING in Two former Letters inſtanc'd the reſtleſs Struggles of one Sect of Diſſenters from the Eſtabliſh'd Church, in order to be diſcharged from the *neceſſary* Obligations of the *State*, as before they were exempted from all *Eccleſiaſtical* Juriſdiction, I ſhall in this take the Liberty to ſet in a proper Light the Conduct of other principal *Separatiſts*; Whereby it will ſoon appear, that they come not behind, their Brethren the *Quakers* in their Behaviour to the *Church*, tho' their Conſciences are not now altogether ſo *ſqueamiſh* with regard to the *State*.

It would be an endleſs Task, and incongruous with my preſent Deſign, to enter into the full Merits of this Cauſe, or to deſcribe the numberleſs Sects into which the Church was torn and divided by the Wilfulneſs and Pride of every Pretender to Reformation, when the *lateſt* Reformer diſdaining the Methods of the *preceeding*, ſet up a Form and Diſcipline of his own, and contended for it to be the Pureſt, as his Scheme was moſt diſtant from Conformity with the Church of *Rome*. My Intention is only from Authentick Vouchers to trace Hiſtorically, the Riſe of the principal Sects, and deduce an Account of their Practices and Pretences to the preſent Time, without Invective or Partiality, and with all poſſible Brevity.

The Limits of a ſingle Letter will not, however, be ſufficient for this Purpoſe, and I ſhall therefore ſend in two or three, what reſults to my Pen from this Subject, leaving it to your Choice whether you will be pleaſed ſtill to abridge them for one Paper, or think it fit to give 'em more Room; Which I could almoſt flatter my ſelf in the Hopes of, when I conſider, that the Promoting the Cauſe of the Pureſt Church and Beſt Conſtitution in the World, is one avowed Deſign of your Excellent Paper.

In

In the very Year (1541) that *Ignatius Loyala* was ſolemnly choſen General of the *Jeſuits* Order, which he had founded, did *John Calvin*, after infinite Struggles, that had brought upon him a Three Years Exile, confirm his rigorous and arbitrary Diſcipline in *Geneva*, having firſt, by indirect Methods, obtain'd the Opinion of the *Helvetian* Churches in his Favour, againſt an Appeal to them by the Magiſtrates of that City, who beginning to find that they had expelled *one* Pope to make Room for another, exerted themſelves againſt him. By this Means having in a Manner, made himſelf both *Supreme Magiſtrate* and *Biſhop* of that Territory, he proceeded to extend his Dominion over the whole *Reformation*: And, to ſhew what the World was to expect from *Presbytery*, began to intermeddle with the Affairs of other Churches, and to preſcribe his Diſcipline with ſo high a Hand, as if he was determin'd to arrogate to himſelf equal Authority to that pretended by the *Roman Pontiff*; "'Till at length, (as the excellent *Hooker* obſerves) the Diſcipline which was at the firſt "ſo *weak*, that *without* the Staff of *their* Approbation who "were not ſubject unto it *themſelves*, it had not brought *o*-"*thers* under Subjection, began now to challange *Univerſal* "*Obedience*, and to enter into open Conflict with thoſe very "Churches, which, in *deſperate Extremity* had been *Relie*v-"*ers* of it." And in theſe its Infant Days of Power, to ſo inſolent a Height was it arrived, that one of *Calvin*'s Diſciples deſiring to have Leave to diſpute publickly at *Heidelburgh*, the Church whereof at that Time was both the Ornament and Bulwark of the Reformation, in Defiance both of Church and Government, preſumed to aſſert, *That to a Miniſter with his Elderſhip, Power is given by the Law of God, to excommunicate whomſoever, yea, even Kings and Princes themſelves*. A Claim which had been ſo enormous in the Pope, and to which, however, they had frequent Recourſe both in Plea and Practice, as will abundantly appear in the Sequel.

It is much to be doubted whether *Enthuſiaſm*, *Arrogance*, or *Hypocriſy* had the greater Prevalence in their further Progreſs. But it was always obſervable, That they were the moſt *inſolent* Set of Men that ever appeared in the World to all Lawful Authority, and at the ſame Time, the *baſeſt Fawners* and *cringing Sycophants* to the Meaneſt among the Commonalty, as if they had ſet out avowedly to *fiſh in troubled Waters*,

and

and to promote *Sedition* and *Rebellion*, by holding at their Diſpoſal the Affections of the *baſer Sort*, and defying Princes. But not much better could be expected from the Followers of a Man who founded his *rigid Diſcipline* and *uſurped Authority*, on the Depoſition and Baniſhment of the Lawful Sovereign of *Geneva*, and preſcribed and inforced thoſe Terms of Obedience and Slavery on his Fellow Subjects, which they never bore from their expulſed Prince? And here I cannot do better than to tranſcribe from the above mentioned pious Author a few Inſtances of what I have aſſerted relating to their *Hypocriſy* and *Arrogance*.

'Where they found Men in *Diet*, *Attire*, *Furniture* of 'Houſe, or any other Way, Obſervers of *Civility*, and *de-* 'cent Order*; ſuch they reproved as *carnally* and *earthly-mind-* 'ed. If any Man were pleaſant, they would repeat with 'Sighs thoſe Words of our Saviour, *Woe to you which now* 'laugh, *for ye ſhall lament*. So great was their Delight to 'be *always in Trouble*, that they deemed thoſe who loved '*quiet Lives*, to be in moſt dangerous Caſe. So oppoſite to '*Cuſtom*, that when others appeared abroad in their *beſt At-* 'tire, they would always ſhew themſelves in the *worſt*. 'Thought it *Prophanneſs* to call the Days of the Week by 'their ordinary Names, and would diſtinguiſt them only by 'Numbers. Inſiſted, that ſince the Apoſtles Days the Truth 'was never *before* ſincerely taught. Thought no other 'Writings in the World ſhould be ſtudied but the Scripture; 'ſo that one of their *Prophets* exorting them to caſt away all 'Reſpects to *Humane Writings*, all that had any Books be-'ſides the Bible, committed them publickly to the Flames. 'When they and their Bibles were alone together, what '*fantaſtical Opinion*, ſoever enter'd their Heads, they thought 'the *Spirit* taught them. Their *reſtleſs Levity* they interpre-'ted to their *growing* in *ſpiritual Perfection*, and from *Faith* 'to *Faith*. By this means their Differences with themſelves 'grew infinite, ſo that there was hardly one amongſt them, 'the Forge of whoſe Brain was not poſſeſs'd with ſome *Spe-'cial Myſtery*. Whereupon, although their mutual Conten-'tions was moſt fiercely proſecuted amongſt themſelves, yet 'when they came to defend the Cauſe common to them all 'againſt the Adverſaries of their Faction, they had Ways to 'lick one another whole, the founder in their own Perſuaſion 'excuſing THE DEAR BRETHREN which were not ſo

'far

' *far inlightned*, and profeſſing a Charitable Hope of the ' Mercy of God towards them, notwithſtanding their Swer- ' ving from him in ſome Things. Their own Miniſters they ' highly magnify'd, as Men whoſe *Vocation* was from *God*: ' The reſt their Manner was to term diſdainfully *Scribes* and ' *Phariſees*, and to account their *Calling* a *Humane Creature*, ' *&c.* *Baptiſm* adminiſter'd in the Church of *Rome*, they ' judged to be an *execrable Mockery*, and no Baptiſm, both ' becauſe the *Papal* Miniſters are wicked *Idolaters*, *lewd Per-* ' *ſons*, *Theives*, and *Murderers*, *curſed Creatures*, *ignorant* ' *Beaſts*; and alſo for that to baptize belongeth to the Church ' of Chriſt only, whereas *Rome* is Antichriſt's Synagogue, *&c.* ' They preſumed to innovate the ſacred Scriptures themſelves; ' thinking it not ſafe to mention either *Body* or *Blood* in the Sa- ' crament, but to abrogate both, and to uſe no Words but ' theſe, *Take, eat, declare the Death of our Lord. Drink, ſhew* ' *forth our Lord's Death.* The pretended End of their Civil ' Reformation was, That Chriſt might have Dominion over ' all, that no other might reign over Chriſtian Men, but ' he; and no Sword be carried but his, the Sword of Spiri- ' tual Excommunication. For this Cauſe they inceſſantly la- ' bour'd to overturn the Seats of Magiſtery; in aboliſhing the ' Execution of Juſtice becauſe Chriſt hath ſaid, *Reſiſt not E-* ' *vil*; in *forbidding Oaths*, the *neceſſary Means* of *Judicial* ' *Tryal*, becauſe Chriſt hath ſaid *Swear not at all*; Finally, ' (being then *poor* and *deſpicable* themſelves) they labour'd to ' promote a *Community of Goods*, becauſe Chriſt by his Apoſt- ' les hath given ſuch an Example, to the End that Men might ' excel one another, not in Wealth, but in Virtue.

' Theſe Men at the firſt, (continues my excellent Author) ' were only pity'd in their Error, and not much withſtood by ' any; The great *Humility*, *Zeal* and *Devotion* which appear- ' ed to be in them, was, in all Mens Opinion, a Pledge of ' their *Harmleſs Meaning*. The hardeſt that Men of ſound ' Underſtanding conceived of them, was but this; *O quam* ' *honeſta voluntate miſeri errant*! *With how good a Meaning do* ' *thoſe poor Souls do Evil.* *Luther* made Requeſt to the Duke ' of *Saxony*; that within his Dominions they might be favou- ' rably dealt with and ſpared, for that (their Error exempt- ' ed) they ſeemed otherwiſe right good Men. By means of ' which *merciful Toleration* they gathered Strength much ' more than was ſafe for the State in which they lived. They ' had their ſecret Meeting and Aſſemblies in the Night, the

' People

'People flocking to them by Thousands. The means where-
'by they both allured and retained so great Multitudes were
'most effectual.

'*First*, A wonderful *Shew* of Zeal towards God, where-
'with they seemed to be even *rapt* in *every Thing* they
'spake.

'*Secondly*, An *Hatred of Sin*, and a *singular Love of Integri-*
'*ty*, which Men did think to be much more than ordinary in
'them, by Reason of the Custom which they had to fill the
'Ears of the People with *Invectives* against their *Authorized*
'*Guides*, as well *Spiritual* as *Civil*.

'*Thirdly*, The bountiful Relief wherewith they eased the
'broken Estate of such *needy Creatures*, as were in that Re
'spect the more apt to be drawn away.

'*Fourthly*, A tender Compassion which they were thought
'to take upon the *Miseries* of the *Common Sort*, over
'*whose Heads* their Manner was even to pour down *Showers*
'*of Tears* in complaining, *That no Respect was had unto them*;
'*That their Goods were devoured by wicked Cormorants*;
'*Their Persons had in Contempt*; *All Liberty, both Spiritual*
'*and Temporal, taken from them*; *That it was high Time*
'*for God now to hear their Groans, and to send them Deli-*
'*verance*.

'*Lastly*, A cunning Sleight which they had to stroke and
'smooth up the Minds of their Followers, as well by appro-
'priating unto them all the *favourable Titles*, the *good*
'*Words*, and the *gracious Promises* in Scripture; as also by
'casting the *contrary* always on the Heads of their Oppo-
'sites.

'Whereupon the Peoples common Acclamations unto such
'Deceivers, were: *These are verily the Men of God! These*
'*are his true and sincere Prophets!* And if such pretended
'Prophets suffer'd the Law, either for *Felony*, *Rebellion*
'or *Murder*, or any other Crime, the People lamented,
'that God took away his *most dear Servants* from them,
'and exclaim'd as if St. *Stephen* had been again martyr'd.

This excellent Author then judiciously observes, 'That it
'is impossible for the Wit of Man to imagine, what will
'grow out of such Errors as go *masked* under the *Cloak of*
'*Divine Authority*, 'till Time hath brought forth the *Fruits* of
'them: For which Cause, says he, it behoveth *Wisdom* to
'fear the *Sequels* thereof, even beyond all *apparent Cause* of

'*Fear*

'*Fear*.' He then proceeds to give Inſtances of the Inſtability 'of thoſe Men proceeding from one Vice to another, and of 'their perverting the very Scriptures to defend their Violen-'ces and Errors.'

Theſe Men, ſays he, in whoſe Mouths at firſt ſounded nothing but *Mortification of the Fleſh*, were come at length to think they might lawfully have *Six* or *Seven Wives* apiece. They who at firſt thought *Juſtice* itſelf to be *mercileſs Cruelty*, accounted at length their own Hands to be *ſanctified* with being imbru'd in *Chriſtian Blood*. They who at firſt were wont to beat down all *Dominion*, had at length both *Conſuls* and *Kings* amongſt *themſelves*. Finally, They who at firſt could not brook that any Man ſhould ſeek the Recovery of Goods injuriouſly taken or with-held from him, no not by *Law*, were now grown to think they could not offer to God a more *acceptable Sacrifice*, than by turning their Adverſaries out of *Houſe* and *Home*, and by inriching *themſelves* with all Kind of *Spoil* and *Pillage*. Which Things being laid to their Charge, they had in Readineſs their Anſwer, *That now the Time was come, when, according to our Saviour's Promiſe, The* Meek Ones *muſt inherit the Earth*; and, *that their Title to their* Neighbours Goods *was the ſame which the* righteous Iſraelites *had to thoſe of the* wicked Egyptians.

He then proceeds to take Notice of their Opinion, then newly broach'd, of the *Unlawfulneſs of taking Oaths*, leſt they ſhould turn to the *Moleſtation* of their *Brethren*; The *next-Neighbour* Opinion whereunto, ſays he, when *Occaſion* requireth, may follow for *Diſpenſation with Oaths already taken*; and then he breaks out into this elegant Exclamation: O merciful God! What Man's Wit is there able to ſound the Depth of thoſe *dangerous* or *fearful* Evils whereinto our weak and impotent Nature is inclinable to ſink it ſelf, rather than to ſhew an *Acknowledgment* of *Error* in that which once we have *unadviſedly* taken upon us to defend, againſt the *Streams* as it were, of a contrary *Publick Reſolution*!

This ſhort Abſtract taken from the inimitable *Preface to* Hooker's *Eccleſiaſtical Polity*, (to which I refer for a fuller Account) will be ſufficient to ſhew the Riſe and Principles of theſe *Religion-brokers*. My next, (in as conciſe a Manner as the Subject will bear) ſhall proceed to give an

Authen-

Authentick History of their Transactions; whereby it will appear, that their Constant Practice has demonstrated all that has been here said of 'em, and much more, to be true.

I am,

SIR,

Your Admirer and humble Servant,

ORTHODOX.

Printed for *T. Payne*, near *Stationers-Hall*, 1723.

NUMB. XXXVII.

THE True Briton.

To be continued Weekly. OCT. 7th. 1723.

Quod licet ingratum eſt, quod non licet acrius urit.

OVID.

To the TRUE BRITON.

SIR,

HAVING in my laſt given ſome Account of the *Principles* and firſt Settings out of the Diſſenters of different Denominations, I ſhall now, without farther Introduction or Apology, proceed to ſhew how conformable their *Practices* have always been to their Beginning, confining myſelf to the Kingdoms of *England* and *Scotland*, although I might eaſily evince, that the ſame Cauſes have conſtantly produced the ſame Effects in all other Countries wherever they appear'd.

Calvin had no ſooner received Intimation of an Order given in the Reign of *Edward* VI. to Archbiſhop *Cranmer*, *Ridley*, and other Prelates, to draw up a Form for adminiſtring the Sacrament in both Kinds, than he poſted away Letters to *England*, officiouſly to offer his Aſſiſtance. But thoſe pious Prelates knowing the Temper of the Man, and how pragmatically he had behaved himſelf, where ever he was ſuffer'd to intermeddle, and having no Reaſon to conceive ſo *good* an Opinion of *his* Abilities, or ſo *ill* a one of their own, as if they could not do without him, and knowing beſides that he differ'd in ſome *Doctrinal Points* from all the Ancient Fathers, and had obtruded upon the Church of God ſuch a Diſcipline as was never heard of in Antiquity, excuſed themſelves, with the greateſt Civility and Condeſcenſion from accepting his Offer.

The *Geneva Pontiff* hereupon ſeem'd determined to oppoſe and decry the *Engliſh* Reformation, and for that Purpoſe beſtirred himſelf to influence *Martin Bucer* and *Peter Martyr*, two learned Foreigners, ſent for over to *England*, the latter of whom he found pretty much of his Devotion, and by that Means, he and his violent Diſciple and Succeſſor *Beza*, found Opportunity to lay the Foundation of the Schiſm which has ſince ſo miſerably divided the *Engliſh* Church. For Brevity Sake, I ſhall paſs over their frequent Attempts to introduce their Diſcipline, and the Diſturbances given to Queen *Elizabeth* by *Calvin*, *Beza*, *Knox* and their Diſciples, quite contrary to the Opinion and Chriſtian Moderation of thoſe far more eminent Reformers, *Bullinger* and *Gualter*; their violent Attacks upon the Epiſcopal Dignity, and Endeavours to ſet up *Preſbytery* above *Church* and *State*; their Diſputes of the Queen's Authority, though aſſiſted by the Parliament, to decree Rites and Ceremonies; the almoſt blaſphemous Manner of their aſſerting the Doctrine of *Predeſtination*; and innumerable other Inſolences and high Pretenſions, which the *Roman* Pontiffs never, in their greateſt Elevation of Power, exceeded, which ſhewed their Cotemporary Brethren the *Jeſuits* had no ſmall Hand in their Proceedings: From all which, Queen *Elizabeth* became fully apprized of the violent and untractable Temper of thoſe Men: She had remarked their Obſtinacy in the Reign of her Brother, and could not but obſerve, that their Principles naturally tended to make themſelves independent of the State, and to unhinge the Frame

Frame of all Government; and the ſeveral Inſtances of *Calvin's* intemperate Zeal with Regard to her late Siſter, were alſo freſh in her Memory, who in one of his Diſcourſes had called her the *Queen of Hell*, and declared, that *ſhe exceeded the very Devils in Hell. Proſerpinæ, quæ hodie illic ſuperat omnes Diabolos*, are his very Words; and whoſe Diſciples inſtead of the Chriſtian Doctrine of Praying for Enemies, openly and frequently preſcribed to the Almighty in their Prayers, *That he would either turn her Heart, or put an End to her Days.*

Knox had alſo taken Care, though contrary to his Intention, to fill her Mind with Indignation againſt ſo ſeditious a Set of Men, having in the Intemperance of his Zeal written a Letter to Secretary *Cecil*, traiterouſly denying the Queen's Right to the Crown on the ſole Account of her *Sex*; but with the moſt pragmatical Impudence offering to *diſpenſe* with her Reign, though as he ſays, 'twas againſt the Laws of God that Women ſhould rule, and to "acknowledge *her* Authority, if, "diſclaiming the Title ſhe claimed according to the Cuſtom, "Laws and Ordinances of Men, ſhe would confeſs, That "the extraordinary Diſpenſations of God's great Mercy did "make that lawful in her, which both Nature and God's "Laws did deny in all Women beſides; *threatning her*, "That if ſhe adhered to her natural Title, ſuch fooliſh Pre-"ſumption would grievouſly offend God's Supreme Maje-"ſty; and that her Ingratitude in that Kind ſhould not long "lack Puniſhment; *and to the Queen herſelf he afterwards "preſumed to write, reproaching her*, That for Fear of her "Life, ſhe had declined from God, bowed to Idolatry, and "gone to Maſs during the Perſecution of God's Saints in her "Siſter's Reign.

Theſe Inſolencies ſo openly avow'd and inſiſted on, could not but fill the Mind of that Glorious Queen with a Diſlike of their Principles; And finding her determin'd to promote an Uniformity in Worſhip, the Brethren turn'd their Eyes towards *Scotland*; the Affairs of which Kingdom at that Time became ſo confus'd, as gave thoſe pretended Saints the deſired Opportunities to exert themſelves, and by pulling off the Maſk, to ſhew the whole World at once what were their Deſigns and Views; That Sedition and Rebellion were the Genuine Fruits of *Presbytery*; and that the Exerciſe of that very Power which they held ſinful in the *Pope*, or their *Sovereign*

vereign, or the *Biſhops*, became ſanctify'd in their Hands, and their undoubted Right. The Truth whereof, a brief Account of the Tranſactions of the Kirk of *Scotland* under the Influences of *Knox*, will ſufficiently demonſtrate.

After this Incendiary had been forced to flee from *Germany* for High Treaſon againſt the Emperor, wandring about from *Geneva* backwards and forwards to other Countries, he at laſt arrived in *Scotland*, at the Time that that Kingdom was miſerably divided by the Contentions amongſt the Old Nobility, and ſoon became the Head of a Party, that made itſelf formidable to the Government, by joining with the Diſaffected, and ſcorning to be ſubject to the Laws of the State, or any others but thoſe of its own making.

The Queen Regent, at the Beginning of the Reformation, tho' a *Roman* Catholick, made no Scruple to allow them the Bible in their own Language; but not being able to eſcape their virulent Reflections, who roſe in Tumults upon her, and even proceeded to menace her Perſon, ſhe condeſcended to their further Demands, upon their Acknowledgment, *That the Redreſs of all Grievances, both Eccleſiaſtical and Civil, belonged in Right to her*, and gave them Liberty to uſe their Prayers and Services in the Vulgar Tongue. But growing from one Degree to another on the Queen's Conceſſions, ſhe found her ſelf obliged to declare, that ſhe could not keep her Promiſe to People who ſhew'd that nothing would ſatisfie their increaſing Demands; Whereupon they aſſured her to her Face, *That they would no longer acknowledge her Authority, but from that Time renounced all Obedience to her*, and accordingly departed in Tumults, and demoliſhed the Monaſtries and Cathedral Churches at *Edinburgh*, *Perth*, St. *Andrew's*, *Scoon*, *Stirling* and other Places, being animated thereto by *Knox*, who in a Sermon for that Purpoſe incited them from our Saviour's purging the Temple. And in another Sermon preached at *Craile*, he ſtirred them up to Rebellion, declaring, that no Faith was to be repoſed in the Promiſes of the Queen, and that no Tranquility could be expected 'till one of the Parties were Maſters. The People being fir'd with his Seditious Harangues, had immediate Recourſe to Arms, and ſo diſtreſſed the Queen, that ſhe was forced to fly to *Dunbar* for

Safety

Safety, and there offered them the free Uſe of their Religion, except where her Court was, which not ſatisfying the *Congregators*, as they called themſelves, by the Inſtigation of *Knox* and *Willock* their Miniſters; they, contrary to all their former ſolemn Proteſtations, both by Letters and Proclamations, depoſed the Queen; who not long after, in the Year 1560, dy'd of Grief.

They then procured a Parliament, which aboliſhed the Pope's Authority, and the Maſs, and ratify'd their Confeſſion of Faith, which they ſent over to *France* to be confirmed by their Queen, whoſe Husband dying preſently after, they deſired her to come over to *Scotland*, and ſettle among them. To which that Princeſs conſenting, *Knox* reſolv'd to make ſure Work before her Arrival, and procur'd an Order for demoliſhing to the Ground all Abbay-Churches and Cloiſters, telling them in a Sermon, *That the ſure Way to baniſh the Rooks, was to pull down their Neſts.* And ſo furiouſly was this Order executed, that hardly a Church eſcaped ſome Tokens of their Rage, being either defaced or deſtroyed; the very Sepulchres of the Dead were not ſpared; Holy Veſſels, Timber, Lead and Bells, ſold; the Regiſters and Libraries burnt; and, in a Word, the whole Country cover'd with Deſolation.

In 1561. arrived the unfortunate *Mary* Queen of *Scots* in her Hereditary Dominions, and that ſhe might gain the Affections of her People, ſhe condeſcended to the Alterations made in Religion, only reſerving to herſelf the Privilege of having the Uſe of her own Service, and Maſs in Private. But ſo far were theſe turbulent Spirits from being ſatisfy'd with this gracious Condeſcention, that their Preachers in their Sermons had the Inſolence openly to condemn this Liberty of their Sovereign, as intolerable and unlawful, and went ſo far as to diſpute in their Conventicles the *Caſe of Obedience to Princes*, and to ſend to their Brethren in *Geneva* to determine the Point in their Favour: And to crown all, they enter'd into an Aſſociation, whereby they agreed *to repute whatever Moleſtations or Troubles were given to any of their Members, by whomſoever, as committed againſt their whole Body.* By which means, ſeveral of the Male-contented Nobility join'd with them for Protection, and render'd them ſtill more ſtrong and formidable.

And

And now to ſo great a Height of Impudence and Folly were they arrived, that they preſented Articles of Reformation againſt the Cloaths of their Sovereign and her Ladies, as too fine; for which Preſumption being check'd by the Earl of *Murray*, *Knox* in a Rage, forbad him (in a Letter) to meddle with the *Kirk* or *his* Affairs. And ſoon after, the *Presbytery* not being conſulted about the Queen's Intention to marry the Lord *Darnly*, *Knox* with the higheſt Inſolence took upon him in all his Diſcourſes to inveigh againſt the Match and the Queen; who thereupon ſending for him, mildly, and with Tears flowing from her Eyes, expoſtulated with him, 'How 'low her Princely Nature had often deſcended, adviſing them 'to Moderation, and ſhe would omit no Means that lay in 'her Power to make them quiet, and eſtabliſh their Security; '*adding*, That ſhe could not without much Grief obſerve, 'that the more ſhe was willing to reſtrain the Puniſhments 'of their Contempt of her Perſon and Authority, the more 'Liberty they took, and the more impoſed on her Good-'neſs.'

The ſawcy Traytor, (for what better Name did he deſerve?) in whom ſeem'd Epitomiz'd the whole implacable Spirit of the *Geneva* Faction, inſolently anſwer'd, *That he had had too much Patience in ſuffering Abominations: That if he took Liberty of Speech in the Pulpit, ſhe might take it as ſhe pleas'd; ſince there he had no Superior but God; and that his* Gifts *made him Equal to any of her* Peers. And as for her weeping, the vile Enthuſiaſt ſaid, *He could better ſuſtain her Tears, than the Trouble of his Cauſe, or to betray the Common-wealth.* Nor durſt the Queen queſtion him for his Arrogance, knowing the Strength of his Faction; And he proceeded to declare in his Sermons to the Publick, *That the Land muſt lament for the Sins of the Queen*; and comparing her to *Simon Magus*, urg'd it *to be impoſſible that her Sins could be forgiven her*, and *that it was* Rebellion *in her not to turn Proteſtant.* In this Manner could this fiery Spirit exert himſelf in Defiance of his Duty to his Prince, in Breach of all Laws Divine and Humane; and in Oppoſition to the Precepts of that Holy Goſpel which the whole Sect, pretended to hold ſo Sacred, and which ſo ſtrictly enjoins Submiſſion to the Supreme Powers. And this was the Sect, and theſe the Men, who have raiſed with ſuch Vehemence againſt the Power of the Pope, and the Authority of Biſhops; for no other End, than to eſtabliſh, according

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ing to the *Geneva* Diſcipline, a Pope in every Pariſh far more abſolute and independant of the State than ever the *Roman Pontiff* pretended out of his own Temporality. And theſe are the Men who have ſo often reproach'd and vilify'd the Lawful and Nationally eſtabliſh'd Clergy of *England*, on Pretence, that they aim'd at an Independence of the State, in Spirituals! And had Queen *Elizabeth* proceeded to the greateſt Rigors in inforcing Uniformity of Worſhip, and Conformity to her Laws, ſhe would have been ſufficiently juſtify'd by the abominable Behaviour of theſe *Diſciplinarians* in her Neighbour Kingdom.

But to proceed as briefly as poſſible: The Brethren in an Aſſembly held at *Edinburgh*, drew up a Petition, which, among other Things, inſiſted, *That the Queen and all her Family ſhould renounce Popery, and that, without Exception of Quality or Degree, all ſhould be puniſhed who refuſed Compliance.* To which that Princeſs patiently anſwered, *That ſhe had been educated in the* Roman *Catholick Religion, and did believe that it was grounded on God's Word; and that therefore, as ſhe freely gave Liberty of Conſcience to all who were of a contrary Opinion, ſhe hoped her Subjects would not deal harder by her than ſhe did by them.*

But this mild and gracious Anſwer was far from influencing their ſtubborn Spirits to Peace. On the contrary, the Queen's Marriage with the Lord *Darnly* taking Effect, and he being declared King, they flew to Arms; and obliged the New King, in his own Defence, to raiſe Troops. But before any Hoſtilities, he was reſolved to try to ſoften their Spirits, and condeſcended to appear at their Worſhip, and to hear *Knox* Preach at *Giles*'s *Kirk* at *Edinburgh*. But was there affronted and told to his Face by that Incendiary, *That for the Sins of the People, God had given them Women and Boys to rule over them*, (the New King being then but Twenty One) and he continued railing againſt the Adminiſtration with the utmoſt Virulence.

After this, the barbarous Murder of the King occaſioning Tumults, the Kirk Party endeavouring villainouſly to faſten the Fact on the unhappy Queen, and a Civil War enſuing, wherein the Queen was worſted, they ſeized on her Perſon, and compelled her to reſign her Title to her Infant Son, then about a Year old; and to make ſure Work, *Knox* and other Miniſters, were not wanting to perſuade the Leaders of the

Rebel

Rebels to put her to Death, as well as to depoſe her. But the Queen making her Eſcape, raiſed ſome Forces, and being again worſted, fled into *England* for Refuge, and after 18 Years cloſe Impriſonment, occaſioned by Miſunderſtandings between the two Queens, to the Surprize of the whole World, ſhe loſt her Head; to which ſtrange Fact, the Inſtigation of her Subjects of the *Kirk Party*, principally contributed.

I am afraid I ſhall appear too prolix, and take up too much of your excellent Paper; But there is ſuch a vaſt Field of Matter, and the Behaviour of theſe Hypocritical Men in all Ages, from their firſt Origine, afford ſuch flagrant Inſtances of their merely *Outſide Pretenſions* to Godlineſs, and the Rebellious Spirit which ſeems inherent to their Principles, that I know not how to confine my ſelf to narrow Bounds. But when 'tis conſider'd, That by your Means, in this Critical Juncture, When the Diſſenters boaſt of the Favours by which they are diſtinguiſh'd from other and better Subjects; When their paſt Seditions and Violences ſeem to be not only forgiven, but forgotten, notwithſtanding their reiterated Provocations, and that on all Occaſions from their Conventicles they ſtill continue to exclaim againſt, and revile the Diſcipline and Members of the Eſtabliſh'd Church; When that Excellent Church.————But no more! leſt while I reflect upon the criminal Behaviour of the Sectaries, I may ſeem to fall into their Error, and appear leſs Reſpectful to Superiors than my Principles oblige from me: I ſhall only add, That in ſuch a Juncture, I hope the Importance of the Subject will be my Excuſe, if I treſpaſs a little more on your Goodneſs, than I at firſt intended, eſpecially when the General Approbation your Paper meets with, is another Inducement; as it ſeems to promiſe ſomething like an Immortality to the Subjects it contains. My next Letter ſhall however conclude the Trouble, from,

SIR,

Your humble Servant,

ORTHODOX.

Printed for *T. Payne*, near *Stationers-Hall*, 1723.

NUMB. XXXVIII.

THE True Briton.

To be continued Weekly. OCT. 11. 1723.

Vendidit hic Auro Patriam, atq; refixit.
——Fixit Leges pretio.

VIRG.

IT is a Remark well worthy the Attention of all *Ages* and of all *Countries*, that the Poet among Thoſe, whom he judges to deſerve the *worſt* Place in *Hell*, has number'd ſuch as have *ſacrific'd* their *Country* to *private Profit*, or procur'd *Laws* to be *paſs'd* or *repeal'd*, by the Force of *Bribery*.

The Commentators have been pleaſed to tell us, that the former Part of the Satire is levell'd at *Julius Cæſar*, who by a large Price brought over *Curio* and a great Number of the Patricians into the Meaſures that laid the Foundation of his Tyranny. But, with Submiſſion to their Wiſdom, *Virgil* had too many Obligations to *Auguſtus Cæſar*, to glance, in ſuch an invidious Manner, at the Memory of the Man, to whom his Benefactor owed his Title; and beſides, they ſeem not to have remembred, with what Veneration the Poet had elſewhere ſpoken of the *Deification* of *Julius*, and of the *Star* which was acknowledged to be *his*.

I am very apt to think the Sarcaſm was more general and extenſive; ROME had her *Plunderers* and *Betrayers*; and whenever a *corrupt Faction* got the Upper-hand, her own *Treaſury* was made the Inſtrument of overthrowing her *Liberties*.

I cannot look back upon the State of that *turbulent Republick*, without ſecretly congratulating *theſe Iſlands* upon the Advantages, which we enjoy above Her. The *Miniſters* there were generally *choſen* by *Corruption*, and *ſupported* in their Office by the *Sword*: They came to Power with no Views but of ſatisfying their Avarice; and had no Regards, or Tenderneſs for their Country, which were not over-ſwayed by ſordid and ſhameful Intereſts.

ENGLAND, on the other Hand, can never be ſubject to theſe *iniquitous* Practices, but ſits above the Hazard of *Abuſe* from Thoſe, who

are

are made the *Truſtees* of her Liberties. Our *Miniſters* are always appointed by the *Wiſdom* of our *King*, aſſiſted by his Council, and who is always to be ſuppoſed the *Father of his Country*: They are pick'd out from amongſt ſuch, whoſe *high Births* make them incapable of *mean* and *abject* Thoughts; and whoſe Paternal Fortunes, and vaſt Affluence, have ever made them Strangers to Want, and therefore not to be byaſs'd to Treachery. Our *Places* are diſpoſed of to Men that are the *Ornaments* of their own Dignity; to Men, that have the *Welfare* of the *Kingdom* wholly at Heart; and who accept of *Offices*, only to do the neceſſary *Drudgery* of the State, and neither to *amaſs Eſtates* from their Service, nor *aggrandize* any *Branches* of their Family. Hence it happens, that ENGLAND can never be infamous for a *Sejanus*, who roſe from the Dunghil to graſp all Power, and make a *Cypher* of his Emperor; and whoſe *working* Wickedneſs had generally a double *Plot* upon his *Prince* and the *Subject*.

It is the peculiar Happineſs of theſe Climes, that tho' we are celebrated for producing *Stateſmen*, our greateſt Honour is from the Number of our PATRIOTS. What is This, but ſaying in other Words, that tho' we are renown'd for *Wit* and *Genius*, yet we ſhine out more in *native Honeſty*?

I have obſerved in ſome Companies (of whoſe good Senſe, or good Principles, I cannot judge too favourably) that a due Diſtinction is not made betwixt the Words, *Stateſman* and *Patriot*,

but they have been taken and uſed as Terms *ſynonymous*. I look upon it therefore the Duty of a *True Briton* to undeceive his Countrymen, who are ſo ill acquainted with the *Analogy* of Words and Things; and to ſhew, there have been many *Patriots* among us, who never were call'd forth into the Rank of *Stateſmen*; as, on the contrary, we have had many eminent *Stateſmen* who never, in a ſingle Action of their Lives, deſerv'd the Stile of *Patriots*.

I have drawn up a Definition to myſelf of theſe Two diſtinct Characters, and in what Lights I think they are both to be view'd by the Publick.

A *Stateſman*, as the Name properly implies, is One, who by being perfectly acquainted with the *Laws* of *Nature* and *Nations*, knows how to act for the *Intereſt* and *Security* of his *Country*, knows how to protect her from the *Deſigns* and *Incroachments* of *Foreign Powers*, and how to keep the Balance at home betwixt *private Property*, and the *Prerogative* of the *Crown*.

Whenever ſuch a Man ariſes in the State, and has Honeſty equal to his Capacity, he attracts the moſt ſolemn Veneration, and is look'd upon as the Guardian of the Realm; the whole Proſperity of the Land is imputed to the Wiſdom of his Counſels; and upon every Emergency of Danger and Diſadvantage, the Eyes of the whole People are turn'd upon him for Redreſs!

But a *Stateſman* too, in the *Reverſe* of his Character, is to be conſider'd as a *Great Miniſter*, in whom

whom there may be no Neceſſity to ſuppoſe the ſame *political Knowledge*, or *active* Honeſty. He may be one that having, perhaps, the Adminiſtration of the *Treaſury*, or *Revenues* of a Kingdom in his Hands, and having withal a *corrupt* Soul, may have *Intereſts* diſtinct from *thoſe* of the *Publick*. The Nature and Convenience of his *Employments* may make him a *Property* to the Meaſures of the *Court* and its *Party*; and then, of Conſequence, the *Province* and *Addreſs* of carrying Matters in a Senate, will ſway much more with him, than any Conſideration of the *General Welfare*.

If ever we ſhould be curſt with ſuch a *Stateſman*, he will be mark'd out with Univerſal *Odium*, and have the Sentiments of the whole Nation center in the Wiſhes of his *Downfall*. I could expatiate on this Side of the *Stateſman's* Character, but I content myſelf only with a Sketch of its *Out Lines*, and ſhall not envy any One the Pleaſure of giving it the finiſhing Strokes.

The *Patriot* is far from being a Character of ſuch *ambiguous* Interpretation; his Intereſts are interwoven with, and attach'd to, Thoſe of his Country; and were it poſſible he could depart from this Principle, he would, from that Moment, forfeit the Name and Stile of a *Patriot*. He quits the calm Retreats of Life, and intermixes with *Faction*, and the *Embroilments* of the State, only *becauſe his Country needs his Service*: The Promotion of her Advantages, the Defence of her Privileges, and repreſſing the Growth of

Court

Court-Oppreſſions, are his Study and Efforts. He would ſcorn to give up the *meaneſt* Branch of *Property* to the *largeſt Bribe* from the Hand of Corruption; but chuſe rather to fall with his *Country*, and the *Comfort* of an *unblemiſhed Integrity*.

In ſhort, He is the direct *Oppoſite* to the Deſcription of the *bad Stateſman*; the Pomp and Profit of Place and Promotion cannot ſeduce him to commit an Injuſtice: The Other, who has only Ambition and Avarice at Heart, is merely a *Court-Spunge*, that, as *Shakeſpear* elegantly phraſes it, *ſoaks up the King's Countenance, His Rewards, His Authorities*. I believe every *True Briton* will join with me in the Wiſh, That if we ever ſee ſuch a *Miniſter* in *England*, we may go on to ſay in the Words of that Poet, *But ſuch Officers do a King beſt Service in the End; He keeps them like an Apple in the Corner of His Jaw, firſt Mouth'd, to be laſt Swallow'd: When He needs what they have glean'd, it is but ſqueezing them, and*, Spunge, *they ſhall be dry again*.

It is certainly the Nobleſt *Reſumption* that a *Prince* can make, and the Nobleſt *Reſentment* that a *Parliament* can ſhew, to ſtrip a wicked overweening *Favourite*, that has *proſtituted* his Maſter's *Honour* and *good Name*, to give a Varniſh and Sanction to *vile Purpoſes*; that has converted the *Publick Coffers* to his own *Patrimony*, and grown *Great* by the *Abuſe* of Power, and flagrant *Plunder* of the Republick. Whenever ſuch Monſters have appeared in *England*, they have not deſcended to the Grave in the Poſſeſ-

ſion

ſion of their Ill-gotten Treaſure. The *Spenſers*, *Gaveſton*, and *Wolſey*, ſtand out, on our Records, as *Sea-Marks* to ambitious Stateſmen! —— There have been too, ſome *later* Inſtances of *National Reprizals*, but I chuſe to converſe only with *diſtant* Authorities.

I doubt not but whenever Kings are injured in themſelves, or People, they have as quick a Senſe of it, as the meaneſt *Malecontent* in their Dominions: and that they would as readily *caſhier* a Servant who abuſes them, as their Subjects wiſh to ſee ſuch an one *caſhier'd*; but the Fear of having an Office fill'd up with one *worſe* than the *Predeceſſor*, makes them often wink at Offence, and not provoke worſe Conſequences by an unlucky Change.

This brings to my Mind a facetious Fable of the late Sir *Roger L'Eſtrange*, with which, whether it be applicable or not, I ſhall take the Privilege of concluding this Eſſay.

" A *Miller*, that was try'd and condemned " for *couzening* his Maſter, thought it very " hard, he ſaid, *For a Man to ſuffer for what he* " *did in the Exerciſe of his Calling*. As he was " mounting the Ladder, his Maſter whiſper'd " him to recommend ſome *honeſt* Miller to him, " that might be *truſted* when he was gone. " The Fellow, that was upon the Point of " being truſs'd up, took it upon his Death, " that he did not know ſo much as one Man " of the *Trade*, whom he could fairly put " into his Hand. *Nay, then*, ſays his Maſter, " *I had e'en as good keep to a Knave I am ac-*

" *quainted*

" *quainted with, as go further and fare worse.* So,
" in the Concluſion, he gave the Wretch
" his Pardon, and Leave to couzen him over
" again.

Printed for *T. Payne*, near *Stationers-Hall.* 1723.

NUMB. XXXIX.

THE True Briton.

To be continued Weekly. OCT. 14th. 1723.

——*Sapiens uno minor eſt Jove; dives,*
Liber, honoratus, pulcher; Rex denique Regum.
HOR.

To the TRUE BRITON.

SIR,

THE *Whigs* and *Tories* mutually accuſe one another as a reſtleſs People, prone to Novelty and Change, partial and uneaſy under every Adminiſtration: No Wonder then that Foreigners are ſo liberal in beſtowing Characters of that Kind upon the whole Nation: But I will venture to ſay, They are

greatly miſtaken; for there is not a more Ingenious People under the Sun than the Generality of the *Engliſh*; who are ſo very far from being fond of Innovations, that they will bear with many Inconveniencies and Oppreſſions before they complain, and are always pleaſed with being undeceiv'd and diſabus'd.

'Tis very true, that the Unhappy Diviſions among us have given Riſe to an unaccountable Prejudice in each Party againſt the other; and hence Great Men labour under no ſmall Difficulties when they ſucceed to the Places of thoſe of the oppoſite Side. But that this Prejudice takes not ſo deep a Root in us as to obſcure the good and virtuous Actions of any Man in the Service of the Publick, of what Party ſoever he be, is evident from the Unanimous Concurrence of both, in giving Praiſe where it is juſtly due.

To prove it is ſo with the *Tories*, I will only mention One or Two Inſtances (and no Doubt but Parallels may be given of the like Ingenuity in the *Whigs*.) It is very well known, That the Lord *Couper* came not to the Seals without a great deal of Prejudice from the *Tory* Party in General, among whom, I believe, there was not one but malign'd him. But how long did this Scene continue? He had ſcarcely preſided in that High Station One Year, before the Scales became even with the Univerſal Applauſe and Approbation of both Parties. All Signs of Prejudice were remov'd, and *Tories* and *Whigs* mix'd in Admiration of his moſt excellent Qualities. There was not

not the leaſt Mark of *Party-Rage*, *Raſhneſs*, *Rigour*, or *Impatience*, to be ſeen or trac'd throughout all his Conduct, in this Critical Branch of his high Office; for which he ſhewed ſuch a Maſterly Genius and uncommon Abilities, that made eaſy and natural to him the great Task of diſpenſing Juſtice; which, like the Beams of the Sun, he diffus'd with equal Luſtre on all, without Regard to Quality or Diſtinction. No Wonder, then, that ſo general a Diſcontent appear'd on his Reſigning the Seals.

Another Inſtance of this Kind appears in my Lord Chief Juſtice *King*, who was preferred to the *Common Pleas* under yet greater Diſadvantages than my Lord *Couper* to the Seals; for his great Predeceſſor had the Happineſs, as a Judge between Man and Man, to be univerſally admired and beloved by both Parties; ſo that the Difficulty of pleaſing after ſo able a Man ſeem'd in a Manner inſuperable; for my Lord Chief Juſtice labour'd not only under the Prejudice which one Party had entertained againſt him, as differing from them in Principles of Government; but the united good Opinion of both Parties ſo juſtly conceived in Favour of his Predeceſſor's great Qualifications and Merit; which very few of either Side expected could be ever equalled by any Perſon that might ſucceed to his Place in this Age.

So hard is the Fate of a Succeſſor to a Man of Great Eminence, as in this Caſe, that it is not ſufficient for him to attain to an Equality with his Predeceſſor, but he muſt even excel, or at

leaſt be thought to do ſo, before he can be admitted to an equal Share of Applauſe; yet, under all theſe Difficulties (which would have overwhelmed another) with the Eyes of all the Kingdom upon him, hath this Truly Great Man acquitted himſelf in this High Office, to the univerſal Satisfaction and Surprize of both Parties; contrary to the *Expectations* of the One, and even beyond the Hopes of the Other: And if he had not been indeed a Prodigy of Learning and Wiſdom, it would hardly have been poſſible for him to ſurmount ſo many Diſadvantages, and to appear in the ſame illuſtrious Light with my Lord *Trevor*. Who now, no Doubt, would find it as Critical a Matter, and would need all his Virtues and Merit to ſupport his Reputation and Fame upon an Equality with my Lord *King*, in Caſe he ſhould return to ſucceed him.

To draw a Parallel between theſe Two Eminent Judges, is not my preſent Purpoſe: But this I may venture to ſay, That our Country can boaſt of few Inſtances where Two ſuch worthy Perſons were immediate Predeceſſor and Succeſſor, eſpecially where a Difference of Principle is ſuppos'd; And it would be Equally Honourable to the Prince and Favourite, as well as Happy for the Subject in general, if all Dignities were ſucceeded to with ſo much Approbation and Merit: What I would endeavour to ſhew, is, That neither *Whigs* nor *Tories* are ſo irreconcileably prejudic'd to Opinion, as they repreſent each other to

to be. And that a Man of Probity and Virtue, of whatever Party he may be reputed, engages the general Approbation of both.

If after their Example, all great Men would conduct themſelves in their reſpective Offices, all Diſtinctions and Party-Quarrels would gradually ſubſide: And if in Places ſo Critical, where the Actions of Great Men are ſubject to be miſconſtrued and obnoxious to Cenſure, (and particularly in the Caſes of all ſuch as have Judgments given againſt them) the Approbation and Good Will of the Generality may be notwithſtanding attracted; It can't be eſteem'd any Matter of Difficulty for thoſe to acquire the like good Fortune, who have the Honour to preſide in Stations where their Actions are leſs liable to be ſcann'd and obſerved.

But ſuch has been the Unhappineſs of theſe Nations, that Party Prejudices have been Induſtriouſly ſupported and kept warm by Deſigning Men, who wanting True Vertue and Merit, to render themſelves conſiderable, have formerly had Recourſe to indirect Methods of Party and Confuſion, to recommend themſelves to Places and Preferments.

So artfully have theſe unhappy Diſtinctions been Spirited up among us by ſuch Men; That there is hardly a Place even in Low Life but is contended for by Candidates of different Principles, who obtain not the Suffrages of the Electors from their Qualifications, or good Lives and Characters, but from their being of this or that Party; And I have known the Election of a Pariſh Beadle

Beadle carry'd on with as much Violence and Rage as that of a Member of Parliament or Sheriff of *London*.

There is another Evil of Party, which often leads to Conſequences of the moſt pernicious Tendency; and that is, when a Man of Narrow Abilities ſucceeds to a good and able Miniſter, and finds he falls ſhort of his Predeceſſor in the General Opinion of Mankind, he never fails by his Emiſſaries to inculcate to his own Party, that it is only owing to the Prejudice and Partiality of the oppoſite Side; and ſo renders it neceſſary for them to cry up and eſpouſe a Creature of their own raiſing; who will not fail, in his Turn, to pleaſure his Benefactors, by partial Offices, and Diſtinctions derogatory of Juſtice and Honour.

Theſe were the Misfortunes of former Times, when Parties took their firſt Riſe, and Nature dealt more niggardly in the Endowments of Great Men, who from the Neceſſity of Affairs were often oblig'd to appear out of their Elements, and to act in Places to which their Talents were very unequal. But in this Golden Age where Nature has appeared in her full Extent and Bounty, we find the Genious of our Countrymen unconfin'd, and that they are capable of diſcharging their Duty in any Station whatſoever; nay, of managing different Branches of Buſineſs at once, which heretofore required Men of different Qualifications and Studies. The frequent Interchange of Places among the Great Men now at the Head of Affairs, and the vaſt Weight and Variety of

Buſineſs

Buſineſs that lies upon ſome of them, very manifeſtly prove this Obſervation; and will no doubt effectually tend to the utter Diſſolution of Party Prejudice.

The Expoſitors of your Paper, give me no Apprehenſions that they will attempt to wreſt an *Irony* from the Characters of the great Perſonages I have nam'd; ſo well are they eſtabliſhed in the good Opinion of all Men. I am

SIR,

Your humble Servant,

R. T.

We have received the remaining Letter from the Gentleman who ſubſcribes ORTHODOX; but muſt deſire his Excuſe for ſuſpending the inſerting of it to another Opportunity, by Reaſon of its extraordinary Length. For as, on the one Hand, it cannot well be abſtracted without injuring the Subject; ſo on the other, the very great Variety of Matter, which multiplies upon us, makes it neceſſary to confine it to one Paper.

The Letter ſubſcrib'd MER. RUSTICUS, is come to Hand, and with the Liberty of ſome few Alterations, may be inſerted in a future Paper.

The Letter ſign'd PHILALETHES ALBINENSIS, relating to the Favours lately granted

granted to the *Quakers*, ſhall be inſerted at a proper Opportunity.

POLITICUS is hereby inform'd, That his Notions are ſo *New* and ſo *Good*, that they will obtain *proper* Regard, as well with reſpect to his *Numerous Admirers* as the *Earneſt Deſire* of the Writer.

Printed for *T. Payne*, near *Stationers-Hall*. 1723.

NUMB. XL.

THE True Briton.

To be continued Weekly. OCT. 18. 1723.

Semper Honos, Nomenq; tuum, Laudeſq; manebunt.
VIRG.

THERE cannot be any Thing more conducive to the good End which is propoſed by this Paper, than placing now and then before the Eyes of the Reader the Example of ſome nobly-diſtinguiſh'd *True Briton*, whom every Man now living would think it a Glory to be able to imitate. Among all the *Illuſtrious Dead*, I cannot think of any at preſent, that would be apt to make a deeper Impreſſion in our Minds than One that is very lately departed from among us. When I mention the Lord *Cowper's* Great Character for our Patern, I am ſenſible the *Theme* muſt be as *Grateful*, as the *Occaſion* of it muſt be *Mournful*. Men of great Abilities will beſt alleviate the Loſs which the *Publick* ſuſtains by his *Death*, by copying the Memorable

Acts of his *Life*. What could more ſtrongly, even in the moſt *Exact* and *Literal Senſe*, intitle a Man to the Worthy Character of a *True Briton*, than the *Firſt Step* in Publick Life, which we ſhall record of him? It was *He* that by *Uniting* the Two divided Nations of *England* and *Scotland* into One, made the Name of *Briton*, which is an Apellative equally Glorious with that of an *Old Roman*, our proper Name.

After this, Queen *Anne* of Glorious and Immortal Memory, in whom *Prudence* and *Piety* were happily conjoin'd, did very juſtly and wiſely make Choice of him to be one of Her Chief Counſellors in all Affairs of the State, and conſtitute him a Lord High Chancellor of the Kingdom, to preſerve and eſtabliſh among the People that *Juſtice*, *Peace*, and *Union*, of which he had laid the Foundation. The Dignity of this weighty Office ſate *Eaſy* and *Graceful* upon him: In his *Perſon* and *Countenance* there was plainly to be ſeen a fine *Exterior* Figure of that *Inward* Worth, which every Body experienc'd, whom their own *Wants* preſs'd, and his *Affability* invited to approach him. No ſooner was *He* mounted on the Bench, but all Honeſt Men found with Pleaſure, that *Righteouſneſs* and *Truth* were the *only* Pleaders that could be prevalent before him. Every *Poor* and *Juſt* Man, though almoſt *ſunk* by the Weight of *Oppreſſion*, enter'd the Court of *Chancery* with an Air of Confidence, be-

cauſe he knew, as ſure as he came there, ſo ſure he ſhould be eaſed of his Burthen, and depart with a light and comforted Heart. The Party that was Caſt, never went away without a full and plenary Senſe of Conviction of his having been in the Wrong: And if any Perſon appeared guilty of *Injuſtice*, the Chancellor laid it open, in ſuch a Manner, that he rather excited in the Perſon a *Compunction* and *Remorſe* for his *Crime*, than any *Indignation* at the *Diſcovery*. He reprehended Men of Ill Morals *mildly*, when he hoped there might be a *Reformation* of their *Manners*: For it was never his Inclination to be *too ſevere* to thoſe whom he thought he could *convert*: As he was the leaſt liable to any *Weakneſs* himſelf, ſo was he the moſt inclined to ſhew *Patience* and *Compaſſion* towards the Infirmities of Human Nature in *others*. In Him the *Afflicted* met with a *Comforter*, the *Friendleſs* with a *Powerful Aſſiſtant*, the *Ignorant* with a *Guide*, the *Defenceleſs Widow* with a *Safeguard*, and the *Orphan* with a *Father*. Thus his *Dignity*, his *Power*, his *Wealth*, and his *Wiſdom*, were as much Bleſſings to *others* as *himſelf*. His *Wealth* was *Honourably* acquired, which was gain'd by taking daily Pains to ſuppreſs thoſe vicious Arts, by which moſt *Worldly Wealth* is commonly procured, *Extortion*, *Fraud*, and *Rapine*; and He grew *Great* and *Honoured*, by the Means of thoſe excellent Qualities, which

have been known too frequently to reduce many deſerving Men, of *Leſs Genius* and *Prudence*, to *Poverty* and *Ruin*; that is, By the Means of *Generoſity*, *Ingenuity*, and a *Benevolous* and *Compaſſionate* Nature. All his *Decrees* were ſo ſuitable to the concurring Wiſdom and Judgment of his *Peers*, that (what can hardly be ſaid of any of his *Predeceſſors*) few or none of them were ever Reverſed. And though he ſhewed ſuch *Wiſdom* in all his Determinations, he was not *ſlow* in giving them: The *Delay* of the *Law*, which uſed to be numbered as one of its *greateſt Grievances*, was by him turn'd into *Diſpatch*; and he made *his own* Labours the greater, to give the greater Eaſe to *other People*. Thus all the Time he continued in the Higheſt Poſt of Grendeur, it is, methinks, the moſt amiable Part of his Character, that he made us know the *Extent* and *Strength* of his *Power*, by the *Extent* and *Exertion* of his *Benevolence* and *Good-Will* towards us.

Such a Perſon could not be a Chancellor *once*, and *leave* that important Office, but it muſt be the *Will* of the *Prince*, and the *Wiſh* of the *People*, that they might behold ſuch an exact and religious Adminiſtrator of Juſtice *properly* reſume and *gracefully* fill the Seat of Equity *again*. The People accordingly had their *Wiſh*, and by his preſent Majeſty's Appointment, he became our Chancellor once more. It was really due to ſuch

extra-

extraordinary Merit, that it ſhould ſtand diſtinguiſh'd in ſo *extraordinary* a Manner, that *Two* Crown'd Heads ſhould agree in their Sentiments of this *One* Man's Worth, and make Poſterity aſſured, beyond all Diſpute, that his Preferment was an Act of *pure Judgment*, and not only barely a Mark of *Royal Favour*.

As Great as all his other Talents were in him, they would never have had any Thing like that *Force* and *Efficacy*, which they ever carried along with them, if he had not been bleſs'd with the Gift of *Eloquence*. It was the *Orator* that Lighted up the moſt ſhining Parts both of the *Stateſman* and the *Judge*, And yet truly, if one was asked, In what the *Power* of his Eloquence chiefly conſiſted? One ſhould not anſwer as *Demoſthenes* did the *ſame* Queſtion, by ſaying, *Action*; but one would anſwer, That it chiefly conſiſted in the *known Goodneſs and Probity of all his Actions*. His *whole Time* and *Being*, as I may ſay, was divided between giving *good Counſel* firſt, and then giving a *helping Hand* in the *Execution* of it; and *both* with the *propoſed Succeſs* to his *Country*. This made his *Speeches* obtain: 'Twas his *doing* ſo *Elegantly* that made him *ſpeak* ſo *Eloquently*: His *former* Counſels and his *former* Actions, were ſtrong Perſuaſives to every Body that Heard him, to incline to every Thing that He adviſed proper in *future Time*: His *Diſcourſe* might not improperly

be

be compared to *Lightning*; It was *Divinely Beautiful*, and yet *Powerfully Strong*; It *gilded* and *adorned* whatſoever it *touch'd upon*, but *ſtruck down* every Thing that *oppoſed* it. This gave him ſo much Weight, that when *He* roſe up to *ſpeak*, every Perſon preſent prepared with Diligence to *hear*, and *liſten'd* with *Attention*. There is one remarkable Inſtance in which we did but *fail* of attending ſufficiently to what he ſaid, and *Thouſands* have *fail'd* in their Fortunes for not ſufficiently attending to him then. Before the fatal Calamities of the *South-Sea* befel us, ſcarce *One Man* now alive imagin'd, or would believe if told, what *Every-body* now knows and feels. This Great Man warn'd us againſt this *Evil* as an *Evil* againſt which, if it once got Head, No human Prudence could provide a *thorough Remedy*, and which *Time* itſelf would ſcarce be able to heal: It is a celebrated Compariſon that the Lord *Cowper* made, when he liken'd that *Project* to the Project of the *Trojan Horſe*; whoſe *hollow Heart* held *Prodigies* of *Miſchief*, whoſe *Belly* teem'd with *Falſe Greeks*, and was big with the Ruin of *Honeſt Troy*. How many have reflected, and ſhall continue long to reflect with Remorſe, that they did not give Ear to his grave and ſolid Admonitions againſt this *wild Incident* that will be *Incredible* in *Hiſtory*? How many of the *Poſterity* of *ruin'd Families* ſhall rue the Day, that their *Anceſtors* diſregarded, upon *this* Occaſion,

the *Dictates* of that *Eloquent Tongue*, which ought *never* to have ſpoke in vain? But as by his *vaſt Judgment* and his *Virtue*, He had fixed and ſettled a firm Band of *Union* in theſe Kingdoms; So, through their own Fault, and for Want of their ſtill adhering to *this Judgment* of his, ſeveral *Hundreds* of *Families* have miſerably fallen into *Diſcord* and *Confuſion*.

Such a Man's *Learning* and *Knowledge* muſt naturally induce him to be (as *He* was) the Patron of *All Sciences*, who was ſure to be praiſed by *them all*. Many Worthy Men of *Genius* have *ſprung up* and grown *Happy* under *His* Protection; Men, who were *Maſters* of the *Liberal Arts* and *Sciences* which they profeſs'd: And yet if he was to be celebrated by *All* the *Beſt* of thoſe whom *He* patronized, he muſt be acknowledged to have been a *better Maſter* of thoſe Sciences than *any* of *them All*. He had not only the *Right* of *Authority*, *Dignity*, and *Wealth* to *protect* the *Learned*, but a *Superiority* of *Genius* to *Intitle* him to the *Protectorſhip* of them. It is for *this* Reaſon, that as fam'd a Writer as any that adorns the preſent Age, *decently* humbling himſelf before this *Great Man*, as one of a far *Superior Capacity*, does, while he is recommending his *Works* to that *Lord's Protection*, Addreſs him upon the Powers of *Elocution*, with the utmoſt *Propriety*, in the following Words: "If *theſe Gifts* were "communicated to *all Men* in Proportion

"to

" to the *Truth* and *Ardour* of their *Hearts*,
" I ſhould ſpeak of YOU with the *ſame*
" *Force* as You expreſs Yourſelf on any *other*
" *Subject*. But I reſiſt my preſent Impulſe, as
" agreeable as it is to me; though, indeed,
" had I any Pretenſions to a Fame of this
" Kind, I ſhould, *above all other Themes*,
" attempt a *Panegyrick* upon my Lord *Cow-*
" *per*: For the only ſure Way to a Reputa-
" tion for *Eloquence*, in an Age wherein
" *That perfect Orator* lives, is to chooſe an
" Argument upon which *He Himſelf* muſt,
" of *Neceſſity*, be *Silent*."

Silent! —— Alas! He! This Oracle of Eloquence! muſt now *Himſelf* of *Neceſſity*, be ſilent for *Ever* upon *Every* Argument! ——— Yet there is no *ſpeaking* to his *due Praiſe*; no Way for any ſingle Man's *expreſſing ſufficient* Sorrow for ſo *General* a Loſs! —— For, when *He* grew *ſilent*, *Oratory* was ſtruck *dumb*. —— But ſilent he can never be! No! all the Memorable Acts of his Illuſtrious Life *ſtill* ſpeak, and ſpeak *aloud*, to the *whole World*, this one Great Truth, That whoever would be a *Fine Gentleman*, a *Judge*, a *Scholar* or a *Stateſman*: That whoever would be a *Great Man* while he *lives*, and be eſteemed *ſo* when he is *dead*, muſt neceſſarily become, in the firſt Place a *Good Man*.

Printed for *T. Payne*, near *Stationers-Hall*, 1723.

NUMB. XLI.

THE True Briton.

To be continued Weekly. OCT. 21ſt. 1723.

——Servetur ad imum
Qualis ab incepto proceſſerit, & ſibi conſtet.
HOR.



IN this Paper, I ſhall preſent my Reader with ſome General Characters thrown together relating to ſeveral Stations of Publick Life, in which all *Engliſhmen*, that may be hereafter any way concern'd, will, according to their *different* Purſuits and Behaviour, deſerve the Appellation of *True*, or *Falſe Britons*.

The *Firſt* Thing, that a good Miniſter propoſes to himſelf, is to act with inviolable Probity; to do every Thing with a Principle of Charity, and a ſincere Deſire of procuring Daily more Good, and adding freſh Advantages to the Publick. He next ſtudies and labours to make himſelf a Maſter of every Branch of his Buſineſs, to perfect himſelf in every Knowledge that appertains to his

his Poſt; and after having punctually examined for what End it was inſtituted, reſolves faithfully to fulfil all the Obligations that are incumbent upon him, to attain that important End.

The very Moment a Creature, born under a Malevolent Planet, to become the Peſt of Mankind, has puſhed himſelf, at ſome Evil Critical Hour, into Office, the firſt Thing he thinks of (hugging himſelf at the pleaſing Thought) is, That he has got a large Field of Opportunity, to *ſatisfy* every Call that his importune *Avarice* ſhall make, and every Wiſh that the Appetite of *Ambition* ſhall prompt him to. He next, with greedy and inſatiate Eyes, inquires, What Profits are to be made of every Thing that paſſes through his Clutches; informs himſelf by what Tricks and Artifices the moſt Wicked and Cunning of his Predeceſſors uſed to advance their different Views of Gain, in every profitable Branch of their Office, and racks his Brain to diſcover, if there be any further Stratagems and *Fineſſes* to be uſed, by which he may ſtrain all, or any of thoſe Advantages, to a higher Pitch: He then reſolves to try them all at every Hazard, without Regard to Prince or People, that he may enrich and aggrandize himſelf: He makes his *Prince hated* by the *People*, and *himſelf* he makes *neceſſary* to the *Prince*: He flatters his Prince, and tempts Him to rob His People, by perſuading Him, that He lawfully may do it, and then he, juſt as lawfully, robs the Prince: He raiſes Factions, joins with the *Bad Party*, to ſuppreſs the *Good*; and plunders *one*, to maintain the *other*; 'till, at laſt, he has gain'd his full View, and ſees the Prince, who, by his Flattery, aimed to be *falſly Great*, become *really Little*; ſees Him, while he otherwiſe appears a too Abſolute Lord, become an Abſolute Slave to the Will and Pleaſure of him His ſingle Servant, His Favourite, who has puſh'd every living Mortal beſide out of His Service, or his Sight. Thus *Self* is the *End* of all the *Evil Miniſter's Purſuits*; *Self* is the ſole View throughout all the Parts of his Life's whole Conduct; and the Soul of his Actions, is *the Love of Himſelf*. He cannot endure the *mean* and *ſlaviſh* Thought of being born to ſerve the World, but dreams, with very *much Propriety*, and with *true Greatneſs* of Mind, that the whole World is purpoſely made and created to ſerve him alone, and that thoſe who will not, are *juſtly* to be made as miſerable as he can render them.

With

With these different Views, Good and Evil Ministers set out; and the surest Way we have to guess early at them and their Designs, consists in taking an exact Survey of the Characters of those whom they chuse for their Companions; whom they cause to be preferred to Places of Honour, Trust, and Profit, and what Sort of Men they mostly encourage.

A good Minister chuses for his Companions those Persons of the Ancient Nobility of that Kingdom where he presides, whose Education gives the greatest Promises of their having true Probity and Integrity of Manners, and who have never lain under any Just and Publick Censure, for degenerating into Actions, unsuitable to their High Birth and Dignity; and who have never been taxed of departing from those Principles, which justly listed their Ancestors to the chief Degrees of Honour. A good Minister courts the Company of such Men as these; and when he finds any of them particularly superior to the rest, in a vast Capacity, and in having a large Experience, accompanied with a sufficient Stock of Judgment and Prudence; when he finds any that are singularly remarkable for their Courage and Magnanimity, and not inslaved by the Passions of Love, Hatred, Revenge, &c. when he finds any that have distinguished themselves by demonstrating, on all Occasions, a strict Adherence to Justice, and shewing Patience and Commiseration with Regard to his Fellow Creatures; These are the Men, whom he promotes to such Stations, either in the Priesthood, or the Administration, as are most suitable to their respective Abilities and Inclinations.

Let us now see, what a special Company attend and wait upon the Person of a wicked Politician, and swell up the Pomp of Vice: Degenerate Nobles, who have wasted their Fortunes in the Sins of their Youth, by the prodigal Pursuits of Debauchry, must patch up a ruin'd Estate, by complying to fall in with more Criminal Measures than they had taken to consume it; These are the Persons who make the Principal Figure among all his Acquaintance; excepting these, you shall not see any other Persons about him, but Wretches of low Birth and vile Education, whose Names and Families were Strangers to the World, 'till they became dignify'd Upstarts; the Mushrooms of his Favour, sprung up in the Night time of his dark Administration. Out of these, he makes a *Baneful* Collection of *State Weeds*, and scatters them o'er the whole Land to *poison* and *infect* it, and calls them *His*

Prelates, *His* Judges, *His* Magiſtrates, *His* Officers, and Soldiers, &c.

Let us next conſider, all theſe very different Perſons, ſuppoſed to be choſen by ſuch different Miniſters, in their reſpective Poſts and Stations, that we may judge what a vaſt Sum of Important Good, or Miſchief, may be raiſed in the World, by One Honeſt, or Diſhoneſt Man.

When a good and pious Prieſt is, through the Means of an Honeſt Miniſter, recommended to high Preferments in the Church, a whole Clergy are encouraged to be virtuous, by ſo wholeſome an Example; nor is the Poſt, in which he is placed, ſo much for his own Benefit, as for the Benefit of others. But when a wicked Prieſt is led, by the Powerful Hand of an Evil Miniſter, into Eccleſiaſtical Promotions, he receives the Place, which ought to be only the Station of a Saint, as Wages for committing any Impiety, that his flagitious Patron ſhall require at his Hands: He knows he is made a Prelate merely upon the ſtrong Preſumption which his politick Friend entertains in his Favour, that he will never be in Danger of turning a Changeling to his Infidel Principles, and becoming a Chriſtian; and is therefore reſolved to ſacrifice any Rights of the Church within his Power, to gratify the Pleaſure of his Promoter: He knows he is a *real Devil*, only *transform'd* into a *ſeeming Angel* of Light; and, accordingly, takes extraordinary Pains to inſtruct all his Inferiors, that as they hope for Preferment in this World, they muſt follow his Example, with regard to the next, and work out their Damnation, as others do their Salvation, with Fear and Trembling.

If we take a Step from the Temple to the Courts of Juſtice, we ſhall find the Good and Evil Politician creating as great Differences at the Tribunal, as at the Altar.

The Honeſt Judge deems no Man a Criminal, tho' there lies againſt him the higheſt Accuſation, 'till it is plainly and demonſtratively proved. A Diſhoneſt one, goes predetermin'd to the Bench; he asks what Sentence he is to pronouce, before he comes to the Seat of Juſtice and Judgment: If he finds the Party before him wrongfully accuſed, injured Innocence makes no Impreſſion on his Conſcience, which he has made Sale of to a more powerful Intereſt: After he has heard the Tryal, he gives his Opinion according to the Inſtructions he received before he heard it. The Diſhoneſt Judge follows his Paſſions, not his Reaſon: The Honeſt one purſues not his Paſſions, but adheres ſtrictly and religiouſly to his Reaſon; is

never

never out of Temper, but patient to hear, and vigilant to discern and discover the Truth. The Honest one forms his Judgment by the Laws: The other, makes wrested Interpretations, and moulds and fashions the Law to his Judgment. The Corrupt Judge keeps Company with Great and Wealthy Men, who have both the Power and Inclination to oppress; is always very quick of hearing on that Side, but ever Deaf on the other Side, where the Poor and Honest Indigent pours forth his unprofitable Complaints, and pleads, and labours in vain, for Access to Justice. The Upright Judge makes no Exception of Persons, he has no Regard to Dignity, Authority, or Wealth: Whether a Thing be Right or Wrong, is all the Question he considers to lie regularly before him; and if the Greatest Man on Earth is in the Wrong in opposing the Least, the Greatest Man is certain to be cast. Both the Partial and Impartial Judge keep a watchful Eye over Pleaders, Sollicitors, Witnesses, and the Under-Officers of the Court, but with Views that are widely different. Before the Impartial Judge, the Pleader stands in Awe: He is afraid of betraying any Corruption in his Manners; he does not dare to gild and gloss over a bad Cause with Reasonings that carry no real Force with them; He is afraid of treating Persons wrongfully accused, whom impious Greatness would have to be oppress'd, with any Haughtiness of Behaviour, or Invective Insolence of Speech; He knows, that such a Demeanor will shew, before the Eyes of such a Judge, either an Ignorance of his Profession, or a Predominance of his Malice. The False Evidence, either never presumes to come there, or if he is harden'd enough to presume so far, yet, overwhelmed with Fear and Remorse at such a Judge's Presence, he discovers almost all his Guilt in his Face, before he opens his Lips. Inferior Officers use their Prisoners well; for a good Judge will visit the Prison on Occasion, and take Care, that the Imprison'd may not want what it is proper and necessary for them to have.——————Under the Partial Judge, Inferior Officers shall commit Murder with Impunity, nay, by Authority, under Pretext, that they kill'd for Righteousness Sake. Pleaders shall be encouraged in false Reasonings; be applauded for the elaborate Sophistry of their mercenary Harrangues. Under the wicked Judge, shall false Evidences, the Bane of the Publick Weal, take Shelter; they shall appear with Confidence, shall have the Crimes pointed out to them of which they are to accuse the Innocent, that they may lye efficatiously, and be perjured to the Purpose. The base Informer

former may reasonably let his wicked Heart swell within him with Impudence and Assurance, when he full well knows, that he is less base than the Judge, who supremely authorises the Cruelty: For while such an Evidence does only as a Tool perjure himself, perhaps, to bring about the Death of an Innocent Man, such a Judge confirms, and, in a Manner, executes and sanctifies the murdering Oath, with the coloured and painted Face of Legality and Justice.

If from the Temple, and the Courts of Justice, we go and take a Review of the Camp, and examine well the Military Officers, that act under a good or bad Administration, how vast is the Difference that we shall meet with, in their Discipline and Conduct?

The Dishonourable and wicked Soldier is a Lyar to the noble Profession which he pretends to undertake, and is, what Dr. *South* describes a Lyar to be, *A Coward towards Man, and a Bravo towards God*: He basely acts as he is directed by the private Passions of Lust, Cruelty, Avarice, Ambition, Revenge. An honourable Soldier has no Passions of his own; advancing the Glory and Safety of his Countr , and repelling the Injuries it receives, are the Publick Motives by which his Valour and Prowess are acted; The brave Soldier receives Wounds from his Foe in the Field without Resentment, and Kills without Anger; he thinks it sweet to venture, nay, to lay down his Life for his Country's Service. On the other Hand, do but place a Barbarous Bribe of Gold in the Base Soldier's Way, he will frame an Ambuscade for his Brother Officer; he will compass the Death of his Countryman and his Friend, and share the Booty with a Foreigner and a Stranger. The Cruelty of a fearful Ruffian, and the Cunning of an Enterprizing Thief, are Qualifications which, in the Brutal Officer I am describing, supply the Place of Fortitude and Wisdom: He robs the common Soldiers of their Bread, their Cloaths, and their Pay, and very bravely hangs them if they murmur; then prances about in gilded Coaches, with an effeminate Train of Lacqueys, and gives to Pimps and Whores, what he steals from the poor half-starv'd Centinel in the Field. Thus he will, with the Cunning of a Thief, and the Cruelty of a Ruffian, venture to deserve the Publick Death of a Dog; but if his Country's Cause or his own Honour, should call him forth against a Foe in the broad Face of open Day, he is so cool and deliberate a Fighter, that he shrinks his Dastard Head, and then calls his base Way of declin-

declining Danger, prudent Conduct; though this Man of ſingular Proweſs would, perhaps, on a more unjuſt Occaſion, and even to his Country's Ruin, expoſe the Lives of Thouſands, each ſingle Man of whom, was braver than himſelf. How much more to be dreaded than a Plague is ſuch an Officer? And yet it is always ſuch an Officer, that an evil Miniſter does conſtantly pick out and employ as his faſt Friend, if he ſees the Day of Danger and Diſtreſs approaching him.

To return, therefore, after ſumming up theſe ſeveral Calamities in our Thoughts, to the prime Source and Origin of them all; What ſhall we ſay of any impious Miniſter, who chuſes a Prelate to betray the Rights of a Church into his prophanely rapacious and violating Hands? What of the Unjuſt Miniſter, who procures a Monſtruous Judge to condemn Innocence by the Concurring Perjury of ſuborn'd Witneſſes, which they are obliged, by their own previous Oaths, to preſerve from Oppreſſion? What of any Cruel Miniſter, who picks and chuſes out Robbers and Ruffians, for his Officers and Soldiers, to ruin and plunder their Fellow-Subjects, whom they ſhould loſe their Lives to protect.

To what ſhall we liken ſuch a Gigantick Monſter of Impiety, when he happens to infeſt any State? May we not moſt properly call him, *The Tempeſt that ſhakes the Age* in which he lives? When I place before my Eyes, the melancholy Proſpect of the late Inundation in *Spain*, that ſwallowed an Aſſembly of Princes, Dukes, Lords, and Prelates, that were innocently met for Recreation, I tremble at the dreadful Accident; But ſtill I feel a greater Shock when I read ſome Hiſtorical Accounts of the Ravages committed by the *Guiſe*'s, the *Alva*'s, and other *wicked Miniſters* of paſt Ages: They were more dangerous and rapid Torrents, and bore down greater Men by the Stream of Faction, and the fatal Tyde of thoſe Times, and more and greater Perſonages periſhed by thoſe Prodigies in Miſchief.

As it is only during a Calm, that Men can fortify themſelves againſt ſuch Tempeſtuous Accidents; ſo the moſt ſeaſonable and ſecure Time of Arming ourſelves againſt ſuch Evil Miniſters is, when we enjoy the Benefit of a Wiſe, Virtuous, and Happy Adminiſtration. At this Time, when the Leading Lights of our Church preſerve it in all its primitive Purity; At this Time, when the Seats of our Courts of Juſtice are fill'd with Perſons of undoubted Integrity, Probity, and Compaſſion; At this Time, when the Adminiſtration is lodged in the

the beſt and nobleſt Hands that we could wiſh or deſire; we may ſeaſonably and ſecurely pen the ſharpeſt Invectives againſt the Oppreſſive Miniſter, the Profane and Sacrilegious Prieſt, the Unjuſt and Corrupt Judge, the Plundering and Cruel Officer. The Good ought to die but once, and live for ever after with Honour in our Memories; but the Wicked ought to die every Day: Therefore, we daily apprehend freſh Criminals in our Cloſets, as we read freſh Hiſtories: We paſs freſh Sentences upon them in our daily Converſations, and we put them to Death in Effigie every Night upon our Stages, in order to ſtir up in every Living Man, ſuch a juſt Abhorrence againſt them, that if any ſuch, in future Times, ſhould ariſe and make Innocent Men ſuffer, they may be probably brought to bear a real Part in the Cataſtrophe of thoſe Bloody Tragedies which they really act on the Theatre of the World.

The Author is much obliged to the Lady who ſtiles herſelf *Philoclea*, and thinks he cannot better acknowledge the Favour of her juſt Rebuke, than by inſerting her Letter at length the firſt Opportunity; and in the mean while, wiſhes the Continuance of her Correſpondence.

The Gentleman who is ſo preſſing to have the Subject on the Diſſenters continued and concluded, is hereby aſſured, that the laſt Letter on that Subject from our kind Correſpondent *Orthodox*, ſhall be very ſpeedily inſerted.

The Gentleman who ſtiles himſelf *Artimedorus*, and gives us ſo ample an Account of his *Dreams*, is deſired to excuſe our not inſerting his Letter, accordig to his earneſt Requeſt, 'till he *dreams* again upon the ſame Subject; that we may be able to judge, whether there be any Likelihood of expounding them, without the Help of a *Secretary of State*.

The Requeſt of *ANDROGENA*, as deſir'd, the Author chearfully anſwers YES.

Printed for *T. Payne*, near *Stationers-Hall*, 1723.

NUMB. XLII.

THE True Briton.

To be continued Weekly. OCT. 25. 1723.

In Pejora datur, ſuadetque licentia luxum.
CLAUD.

To the Author of the TRUE BRITON.

SIR,

I SHALL now briefly purſue the Hiſtory of the Actions of our Sectaries of different Denominations, where I left off, at the Depoſition and Impriſonment of *Mary* Queen of *Scots*.

After the Kirk had taken ſeveral Methods to fetter the Conſcience of the Young King as he grew up, and to ſecure themſelves and propagate their Diſcipline, not being

ſatisfied with his Prime Miniſter, they contrived to ſeize the King's Perſon; which Project they executed with ſuch Irreverence and Inhumanity, that the King burſt into Tears: but was told by one of them, *That 'twas no Matter for his Tears, Better Bairns ſhould weep, than Beard-Men.* Then extorting from him a Proclamation of Conſent, they carried him to *Edinburgh*, where the Aſſembly of Miniſters juſtify'd the Traiterous Action, ſinging in Triumph as they went up the *High-ſtreet* the 124th Pſalm, *Now* Iſrael *may ſay*, &c. And the King afterwards deſiring the Magiſtrates of the City to treat ſplendidly two Ambaſſadors of *France* of the firſt Rank, (himſelf being not ſuffer'd to do any Thing,) and they appointing a Day for that Purpoſe, the Miniſters, determin'd to ſhew their Power, and to inſult the King and Ambaſſadors, Proclaim'd a Faſt for that very Day; and fulminated the Church Cenſures againſt the Magiſtrates and all who were at the Entertainment for not obſerving it. Nor was this to be ſo much worder'd at, ſince the ſame Kirk, when the King was arrived at a mature Age, thought fit abſolutely to refuſe their Sovereign's Requeſt, to pray for his Mother then in Danger of Death in *England*.

Innumerable were the Inſolencies and Provocations of the *Holy Brethren*, to their Sovereign from his Acceſſion to the *Scottiſh* Throne to the Time of his being called to ſucceed Queen *Elizabeth*; which I ſhall paſs by, referring to † Archbi-

ſhop

* *Vide* Spotſwood's *Hiſt. P.* 317, 318, 319, 327, 33[illegible] 384.

ſhop *Spotſwood*, *Heylin*, *Fowlis*, and other eminent Pens; of which alſo King *James* himſelf took handſome Notice in the Conferences appointed by that Prince at *Hampton Court*, for reconciling Religious Differences.

While theſe Matters were tranſacting by the *Scottiſh* Presbytery, their Brethren in *England*, altho' by Means of the Reſolution and Steadineſs of Queen *Elizabeth*, they had not the ſame Power, ſufficiently manifeſted the like Inclinations, and that they were actuated by the ſame Seditious Principles. *Cartwright*, a famous Divine of *Cambridge*, having had Dr. *Preſton* preferred to him by the Queen in a Diſputation held in her Preſence, was ſo inraged, that he took a Turn to *Geneva*, where imbibing the Doctrines and Diſcipline of *Calvin*, he returned to *England*, flaming with Rage againſt the Conſtitution of the *Engliſh* Church. And being expell'd his College for his Violent Diſcourſes, firſt ſet up Conventicles in Oppoſition to the Government, and he and his Followers, proceeding with all the Solemnity of a Legal Council, took upon them by their own Authority (what would have brought upon the whole Clergy of the Eſtabliſhed Church a *Præmunire* to have pretended to, without the Sovereign's Conſent) to Decree Canons and Injunctions, to inforce their Authority by Church Cenſures, and to arrogate to themſelves Powers of Excommunication, *&c.* according to the Diſcipline of *Calvin*.

And as one of their Brethren in *Scotland* in his publick Sermon, (which the whole Kirk ſo far approv'd, as to eſpouſe the Preacher's Cauſe

againſt the King, who had ordered him to be proſecuted) had affirmed, * *That all Kings were the Devil's Bairns; That the King's Heart was treacherous; and that the Devil was in the Court, and the Guiders of it: That the Queen of* England *was an Atheiſt and a wicked Woman: That the Nobility and Lords were Miſcreants, Bribers, Degenerated, Goodleſs Diſſemblers, and Enemies to the Church: That the Council were Holliglaſſes, Cormorants, and Men of no Religion. And in his Prayer for Queen* Anne, *had ſaid, We muſt pray for her for the Faſhion; but we have no Cauſe; ſhe will never do us Good:* And even proceeded to back his Violences with raiſing Armed Men in a rebellious Manner: So in *England*, nothing but ſcurrilous Invectives were ſeen againſt the Biſhop and Clergy of the Church: Queen *Elizabeth* was told openly in a Sermon preach'd by one *Dering*, *That ſhe was like an untam'd Heifer, that would not be rul'd by God's People, but obſtructed his Diſcipline.* The beſt Names they had for *Whitgift*, Archbiſhop of *Canterbury*, were, *The* † *Beelzebub of* Canterbury; *Pope*; Caiaphas; *The* Eſau *of* Lambeth; *The Bloody* * *Butcher of the Saints*; *Antichriſtian Beaſt*; *and curſed Tyrant.* The Biſhops they call'd § *Baſtardly Governors of the Church*; *Prieſts of the Devil*; *Petty Popes*; *Petty Antichriſts*; *Cozening Knaves*; *Lyars*; *Dogs*, &c. The inferior Clergy were called † *Popiſh Prieſts*; *Monks*; *Drunkards*; *Hogs*; *Wolves*; *Dogs*; *Agents for Antichriſt*; *bloody Murtherers*

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* Spotiſwood, *P.* 423. 424. † *Martin-Mar prelate.* C. 1. * *Letter from* Scotland. § *Any Work for a Cooper, P.* 20, 21, 22. † Uddal's *Dialog.* C. 1.

therers of Souls, and Robbers of Christ's Church; and from thence they proceeded to menace the Parliament with an Insurrection (in a pretended *Supplication* sign'd by 10,000 Hands) if they would not *Establish the Discipline*; * *And that if they refus'd speedily to do so, they would be in Danger of the terrible Mass of God's Wrath, both in this Life and that to come: That they might well hope for the Curse of the Law, but the Favour and Loving Countenance of Jesus Christ they should never see*; and all this at a Time when the *Spanish Armado* was hovering about the Coast, and threatning Destruction both to *Church* and *State*.

By this Time, I believe, I may spare my Reader and self a great deal of Trouble; and it will not be wonder'd that such abominable Blasphemers and Enthusiasts as *Hacket*, *Coppinger* and *Arthington* (who were encouraged by *Cartwright* and other Puritan Ministers) should be produced from so much Confusion: That the Division of the *Presbyterians* should occasion so many Sub-Divisions, and particularly the Sect of the *Brownists*, or *Independents*, who pretended to refine upon the *Geneva* Discipline, and Vindicated their Separation from them, with the same Reasons, and with the like Freedom of Speech, that the *Presbyterians* had us'd against the Church; which begot between the Two Sects a greater Animosity to each other, than they had to the Established Religion. *Brown* and *Cartwright* afterwards, indeed, seem'd sorry for the Mischiefs they had been

* *Suppl. Parl. P.* 25.

been guilty of, and conform to the Church of *England*; but found no conforming Followers of their Congregation, having raiſed a Devil they were not able to lay.

Neither will my Readers now be ſurprized at the black Tranſactions of the ſame Set of Men; of the Perfidies, Rebellions and Murders which they were guilty of in the ſucceeding Reigns. He will be able by this Time, to expect from the Arbitrary Temper and Lordlineſs of *Calvin*, who had in a Manner, made himſelf, and the Miniſters his Succeſſors, Abſolute Lords of *Geneva*; from the Inſolence and Seditious Spirit of *Knox*, *Melvil*, and indeed the whole General Aſſembly of *Scots* Miniſters; from their Depoſition firſt of the Queen Regent, and afterwards of their unhappy Queen *Mary*; from their Deſires of deſtroying that Princeſs, and their Seizure of the Perſon of their King; and from the whole Series of their ſucceeding Behaviour to that Prince: Confirm'd by the Inſtances I have given of the like Spirit in our *Engliſh* Puritans. From all theſe Inſtances I ſay, and from ſuch *Principles* and *Practices*, the Reader will be naturally led to account for and expect, the black Tragedy which followed; the Bloody Civil Wars; and the Murder of King *Charles* the Firſt.

I ſhall not offer to defend ſome of the Miſcarriages of the Reign of King *Charles* the Firſt; but certainly the Provocations that unhappy Prince met with, are of ſuch a Nature, as admit of no Parallel or Excuſe. Some unhappy Steps (in which however he was countenanc'd by the Opinion of his *Time-ſerving Judges*,) render'd his

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Adminiſtration obnoxious to many excellent Patriots, who little dream'd of the Conſequences that enſu'd from their too Raſh Endeavours to procure a Redreſs of Grievances. And when the Breach was unhappily begun between the King and his Parliament, the fiery Spirit of the *Puritans* exerted itſelf to make the Wound incurable. Having obtain'd a Majority in the Parliament, their Preachers ſtruck at the King, under the odious Characters of *Achan*, *Saul*, and *Jeroboam*, and extoll'd the Zeal of *Phineas*, *Ehud*, &c. thereby inculcating the Aſſaſſination of his Sacred Perſon: And to quicken the violent Spirits to Arms, pronouced againſt all that were ſlack, the Curſes of the Old Teſtament, *Curſe ye Meroz*, &c.

Then turning their Fury againſt *Epiſcopacy* and the *Liturgy*, they procured a Bill to aboliſh both: Impriſon'd the Biſhops, Beheaded the Archbiſhop; and the moſt enormous Sacrileges and Defacing of Churches ſucceeded; the Puritan Preachers, who were Chaplains in the Army, ſtanding by to encourage the rude Soldiers. To this ſucceeded the Solemn *League and Covenant* from *Scotland*; for refuſing to take which, moſt of the Epiſcopal Miniſters were ejected; in *London* only, 115 Miniſters being depriv'd and left to ſtarve, while the moſt virulent Sectaries were put into their Places; And finally, the *Presbyterian* Diſcipline was ſet up for Three Years, to try how it would ſuit with the Inclinations of the divided Multitude, and the leſſer Benefices were filled with Tradeſmen and Soldiers, who, according to the Cuſtom of thoſe *Pious Times*, were taught

taught to *Fight and Pray*. Mean while the Epi
copal Clergy were forced to depend on the Ho
pitality of Great Men's Tables for their Subsi
ance, or to teach School, even which Favour a
laſt, that they might be utterly diſtreſs'd an
ſtarv'd out, was prohibited to them under the ſe
vereſt Penalties.——And this by that Set o
Men, who, but a few Years before, pleaded ſ
earneſty for *Liberty of Conſcience*, and inſulte
their Prince and the Eſtabliſh'd Church wit
perpetual Clamours in that Behalf, and who hav
been ever ſince deafning the Nation on the ſam
Account, 'till they have lifted themſelves into
State of Security, that many among them at thi
Day, boaſt to be equivalent to the *Eſtabliſhme*
of the Church.

And now, to ſhew the Remorſeleſneſs of the
Principles, and how able they were to go tho
row-ſtitch with their Work, their Sovereign
arraign'd by a Set of Miſcreants, Sentenc
pronounced upon him, and finally his Head ſtruc
off, in the Face of the Sun, and before the Gat
of his own Palace.

In vain would the *Presbyterians* endeavour t
clear themſelves of this horrid Faction, be
ſides that the *Independents* who, 'tis confeſs'd
were the prevailing Party at this barbarous E
ecution, were a Sect produc'd from themſelve
and probably would never have been heard o
if the *Presbyterians* (who are certainly the O
riginal Authors of all the other Separations
had not begun the Schiſm; 'tis well know
That they were the ſole Occaſions of all th
Confuſions, and they never repented any of th

Hard-

Hardſhips to which they had ſubjected the King, nor even his being reduced a Priſoner to the Mercy of his implacable Enemies ; But when indeed, they would have preſcribed to *Oliver* as they had done to their Princes, and found he would not bear with their Inſolence ; on the contrary, ſubjecting them beneath the Yoke of their Rival Sect, and making them undergo greater Hardſhips than they had ever complained of in the Reign of their Lawful Sovereign ; then they had Recourſe to their Old Trade of Plotting and Sedition. And this is excellently remarked by the Great *Milton*, who, however faulty he was to his King, certainly had good Opportunities of knowing them, and their Principles and Views. His Words are theſe :

Then certain Presbyterian *Miniſters*, ſaid he, *formerly* moſt inveterate Enemies *of King* Charles, *but now grieving that the* Independent *Party was preferred before them, began to be mutinous, and to find Fault with the Sentence of the Parliament upon the King ; not being angry with the* Fact itſelf, *but because it was not done by their Faction.* In another Place. he charges them *with juggling and tampering with the World, bandying and bearing Arms againſt their King, diveſting him, diſanointing him, nay, diſſing him all over in their Pulpits, Pamphlets,* &c. *and then not only turning* Revolters *from thoſe Principles which only could at firſt move them, but laying a Stain of Diſloyalty on thoſe Proceedings which were the neceſſary Conſequences of their own former Actions.* He rallies them *for citing the King ſo often under the Name of* Tyrant, *in the Hearing of* God, Angels, *and the* Holy Church *aſſembled, and for charging him with ſpilling of more innocent Blood by far, than* Nero *did :* And demands of them,

Whether their now Re-canting *Miniſters had n preach'd againſt him as a* Reprobate Incurable, *Enemy to GOD and his* Church, *mark'd for* Deſtructio *and therefore not to be treated with.* He ridicule their fine Clauſe in the *Covenant to preſerve h* Perſon, Crown *and* Dignity, *as inſerted there ſome* dodging Caſuiſt, *with more* Craft *than* Sinc rity, *to mitigate the Matter in Caſe of ill Succeſ He calls their Preachers Miniſters of* Sedition, *n of the* Goſpel, *who, while they ſaw it manifeſtly tr to* Civil War *and* Bloodſhed, *never ceas'd exa perating the People againſt him; and now they ſee likely to breed* New Commotions, *ceaſe not to incit others againſt the People that have ſaved them fro him, as if* Sedition *were their only Aim, whethe* Againſt *Him, or* For *him.* In this Manner by the juſt Judgment of God, did theſe virulen Sectaries triumph over and condemn one ano ther. And it may be worthy Remark, Tha whether the *Independents* or *Presbyterians* had th greater Hand in cutting off the King's Head there is ſo little Difference in their Opinion and Principles, that at this Day, they are joine in Communion all over *England.*

And now happy was the Man who could be come the Author of a new Sect. All the exe crable Hereſies of Old Times were reviv'd, and nothing was ſo horrid, blaſphemous or ſhocking but ſome Teachers of that Time deliver'd from their Pulpits as the Word of God, and for their Pains, were applauded by the People as the Diſcoverers of ſome rare Truth. Hence ſprang innumerable Sects and Hereticks, as *Agitators Levellers, Mutineers, Ranters, Seekers, Quakers, Muggle tonians, Anabaptiſts, Fifth-Monarchy-Men,* &c. An here permit me to give the Words of *Whitlock* (wh

(who had a great Hand in the Confuſion of thoſe Times) in his *Manuſcript* Additions to his *Memoirs*, which give a lively Deſcription of thoſe Diſtractions.

Succeſs, ſays he, *raiſed in them a Haughtineſs of Mind, and a Roaming of Imagination; every one endeavour'd or expected to have his private Fancy put in Action, and to be little leſs than Princes; To effect ſomething dream'd on to this Purpoſe, many Wits were working. Some were for one Thing, ſome for another; all were violent in their Way, and brought into ſeveral Parties and Factions. The* Army *was divided into* Levellers *and* Diſciplin'd Soldiers; *The* Parliament *was divided into* Royaliſts *and* Republicans; *The whole Nation was divided into* Cavaliers *and* Parliamentarians. *The* Parliamentarians *were again divided into* Presbyterians, Independants, Anabaptiſts, Fifth-Monarchy-Men, *and many other Perſwaſions; and none but the moſt miſerable of all Cures for the ſick State, no Unity of Diviſions, but by a greater Calamity,* The Sword. ——*The* Engliſh *were at Variance with the* Scots *and* Iriſh; *the* Scots *at Variance with the* Engliſh *and* Iriſh; *the* Iriſh *hating both the* Engliſh *and* Scots. *The Native* Iriſh *differ'd among themſelves,* Rebels *from* Rebels, Rebels *from the* Engliſh, Cavaliers, Rebels *and* Engliſh Cavaliers *there in War againſt the* Parliament. *In* Scotland *was Contention between the* Kirk Party *and the* State; *both were jealous of the* King's Party; *all of them together deſigning againſt* England. *In* England *the* Civil War *not fully appeaſed between the* King *and the* Parliament; *Contention among the Parliament Party between the* Royaliſts *and* Republicans, *and again between the* Presbyterians *and* Independents.

And here for the Diverſion of my Reader, and a little to relieve his Mind from the melancholly Subject, I will ſubjoin a Copy of a Jury return'd in the County of *Suſſex*, in theſe Fanatical Times: The Chriſtian Names whereof then in Faſhion, will be a good Proof that the Religion of thoſe Preciſians was only *Naminal* and *meer Sound*. The Reverend Mr. *Brome* in the Second Edition of his *Travels over England*, P. 279. ſays, It was given him by a Worthy Hand, and inſerts it for the ſame Reaſon that I do, *viz.* To ſhew the Superſtitious Vanity of that Age.

Accepted Trevor, *of* Norſham:
Redeemed Compton, *of* Battle.
Faint-not Hewet, *of* Heathfield.
Make-Peace Heaton, *of* Hare.
God-Reward Smart, *of* Fifeſhurſt.
Stand-faſt-on-High Stringer *of* Crowhurſt.
Earth Adams, *of* Warbleton.
Called Lower, *of the ſame.*
Kill-Sin Pimple, *of* Witham.
Return Spelman, *of* Watling.
Be-Faithful Joiner, *of* Britling.
Fly Debate Roberts, *of the ſame.*
Fight-the-Good Fight-of-Faith White, *of* Emer
More-Fruit Fowler, *of* Eaſt-Hadley.
Hope-for B nding, *of the ſame.*
Graceful Harding, *of* Lewes.
Weep-not Billing, *of the ſame.*
Meek Brewer, *of* Okeham.

The Invitation made to King *Charles* II. by th *Scots*, and their Proclaiming and Crowning Hi at *Scoon*, ſeem to plead a little in the Favour that Nation: But whoever reflects on the Diſho

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nourable Conditions impoſed on that Prince, as Conditions *ſine qua non*, and their obliging him to take the *Covenant*. Their Conduct towards him when he had truſted himſelf among them: The perpetual Reproaches to him of the Sins of his *Father's Houſe*, whereof they extorted from him an unparallell'd Acknowledgment, and to which they always imputed to his very Face, the ill Succeſs of their Arms or Councils: The Abſoluteneſs and Enthuſiaſtic Superſtition of their Miniſters, who on different Pretences always hinder'd and prevented the Advantages that might have been taken to advance his Cauſe; and who always in a Committee attended him and imbaraſs'd his Counſels and Arms, and made him no better than a Priſoner at their Wills; avowing in his Preſence all the Evils of the paſt 12 Years: Whoever, I ſay, reflects on theſe Things, will find very little Cauſe to applaud their Behaviour to their injur'd Sovereign; or to wonder, that that Prince received ſuch Impreſſions of their Violences and Hypocriſy, as laid the Sectaries under ſome Hardſhips on his Reſtoration, when he ſaw they were not to be reduced by Indulgence.

In the firſt Two Years after the King's Return, thoſe who had unjuſtly uſurp'd the Livings of the Epiſcopal Clergy, and had by their Writings and Preaching promoted the Rebellion, were not only exempted from Puniſhment, but, where the ancient Paſtors were dead, were ſuffered to retain their Livings, notwithſtanding thro' the Irregularity of their Admiſſion they were void in Law.

But a Conference that was appointed in the Beginning of that Reign, between the Clergy of the Church, and the principal Teachers of the Diſſenters, coming to nothing, thro' the Unreaſonableneſs of their Demands, and they ſetting up new Conventicles to propagate their Schiſm, in Defiance of the Laws, where all Sorts of Tradeſmen were admitted Preachers;

Preachers; these Proceedings bore so great a Resemblance to the Beginnings of their former Commotions, that the Administration was very well warranted to use some Rigors to bridle and restrain those factious Spirits, before it became too late.

The flattering Conduct of the Sectaries in the Reign of King *James* II. (while that mistaken Prince was imprisoning the Bishops of the Church of *England*, and laying the Episcopal Clergy under all Manner of Hardships, for the noble Stand which they made against Popery) their sordid Compliances and Courtships, and their Silence in the great Exigencies of that critical Juncture, when the Protestant Religion was at Stake, will ever be remember'd, to the Glory of the One, and the Disgrace of the other. But at length the Abdication of that Prince, and the Accession of King *William* and Queen *Mary* to the Throne, having procur'd for the Dissenters of all Denominations an Act of Indulgence to exempt them from those Penal Laws which enjoyn'd Uniformity, they now pretended to stand upon an equal Foot with the Establishment, and to share equally the Honours and Preferments of the State. And to be brief, their whole Conduct ever since, and the Insults they have made, and still continue to make, upon the Establish'd Church, in all their Writings and Sermons, sufficiently evince, That they have not so well merited the Favours they have received, as it were to be wish'd, or as it might be expected from common Gratitude; from their clamorous Pretensions to *Moderation*; and from Consciences *truly scrupulous*. And of this I might give Innumerable Instances; but having exceeded all Bounds, I think it high Time to relieve the Reader's Patience.

It is necessary, however, to add, That my Design in tracing the Actions of these Men from their first Source, proceeds not from a Desire of reviving Old Disputes, or irritating the Minds of People. Nor do I wish that the Penal Laws were let loose against them. No Man is more for indulging Liberty to Consciences truly scrupulous, nor a greater Enemy to Persecution in all Kinds, than my self. But when these Unquiet Spirits, cannot content themselves in reasonable Bounds: When they grow upon Concession and Indulgence: When they so loudly every where boast of their Loyalty and Duty to the State, and stigmatize all Persons of whatsoever Degree, that are Zealous for the Establish'd Church, as Betrayers of their Country; as Espousers of the Cause of a Popish Pretender; and as Enemies to the present Happy Establishment: In this Case, I thought it not improper to give a Brief History

ſtory from Authentick Vouchers, of their Conduct and of their Principles; and by ſhewing the *Novelty* of their Claims to *Loyalty* and *Duty*, leave all the World to judge of the Sincerity of their Pretenſions; and what Reliance is to be made upon them, If they were not to find it their Higheſt Intereſt, and if they had not wrought themſelves into a Circumſtance, which they think gives them Power not only to joſtle with the Conſtitution, but on all Occaſions to inſult and aſperſe the Members of the Church of *England*, and all Orders and Degrees of Men they diſlike, with Impunity.

I ſhall add one Reflection, That has frequently occurr'd to me on revolving this Subject, *viz.* That it is principally owing to the Schiſms and Extravagant Feuds ſet on Foot by the Diſſenters, and their Inſolent Behaviour to Princes and Magiſtrates, to the utter Confuſion of all Order and good Government, that ſo ſudden, and, as it ſeems, ſo effectual a Stop has been put to the amazing Progreſs of the Reformation. For when the moderate *Roman Catholicks*, who were convinced of the exorbitant Pretenſions of the Court of *Rome*, and began to diſcover many Errors and Abſurdities in that Church, ſaw the violent Declaimers againſt thoſe Uſurpations arrogate to themſelves as great a Power, and that there were as likely to be as many *Popes* as *Miniſters*; when they ſaw, That every one ſet up a different Mode from the former, and contended with the moſt Unchriſtian Fury for his own conceited Schemes: When they ſaw ſo many Inſtances of Sedition in the New Reformers, and beheld *Knox* and other Diſciples of *Calvin*, and even the whole General Aſſembly of Presbyterian Miniſters, oppoſing their Lawful Princes, thro' unſufferable Pride and Arrogance, involving whole Nations in Blood and Confuſion: When they ſaw the violent Pretenſions and Practices of each Sect to propagate their Opinions, and the Bitterneſs wherewith they accuſed each other of Errors, left it very doubtful whether any of them were in the Right: That Unity was a Thing impoſſible to be expected from them: That the whole Reformation abroad was founded on the Abolition of the Epiſcopal Dignity, which they were always taught to reverence, as intirely neceſſar for preſerving Order and Government in the Church; And that it was endeavour'd, and at laſt carry'd, to be deſtroy'd, by the furious Efforts of Rebellious Fanaticks in the only Nation where it was eſtabliſh'd: When they beheld the Civil Wars of *England* which made that unhappy Nation an *Acelduma*: the Murder of an Excellent Prince, even at the

Doors

Doors of his own Palace; and the innumerable Blaſphemies and Schiſms which were ſpawn'd out of the Great Sect that began the Miſchief, and at laſt overwhelm'd both that and the Kingdom: No wonder theſe miſerable Confuſions and Diviſions put a Stop to the Progreſs of the Goſpel; No wonder, That all Roman Catholick Princes having ſuch Provocations to inflame their firſt Principles, which are naturally violent, endeavour'd to Exterminate, by Barbarous Maſſacres, by Fire, and Sword, the Profeſſors of a Religion, from which they apprehended the ſame ſhocking Conſequences, and that ſo invincible a Prejudice has been ever ſince rivetted in their Breaſts againſt a Religion which they thought allow'd of ſuch Practices, and which appeared to them to ſtruggle to lay its Dominion in Blood and Rebellion. ——— Whereas, it is more than probable, that had the Church of *England* Diſcipline, which was eſtabliſhed on the moſt Deliberate Conſideration, and which keeps a *Medium* between Superſtition on one Hand, and Confuſion and Fanaticiſm on the other: A Diſcipline the beſt calculated in the World to preſerve the Prerogative of the Prince, and the Liberties of the People; and to promote Unity and Order in all Degrees of Men: Had this Excellent Eſtabliſhment been propagated abroad inſtead of the furious and arrogating Diſcipline of *Geneva*, it is more than probable, I ſay, that all *Chriſtendom* would not have ſet Bounds to the Reformation; and that *Rome* itſelf, the now ſo-much-boaſted Center of Unity, would be remember'd for nothing but its ancient Triumphs, and preſent Conformity. I will not by further Apologies add to the Exorbitant Prolixity of this Letter: and remain,

SIR,

Your Admirer and humble Servant,

ORTHODOX.

Printed for *T. Payne*, near *Stationers-Hall*. 1723.

NUMB. XLIII.

THE True Briton.

To be continued Weekly. OCT. 28th. 1723.

Flectere si nequeo Superos, Acheronta movebo.
VIRG.

THE following Letter came to Hand some Time since, but had the Misfortune to be mislaid: As it seems design'd for General Benefit, and may be still very seasonable for the Information of many unwary People, I shall give it a Place in this Paper.

To the Author of the TRUE BRITON.

SIR,

FOR the Publick Good, and in order to preſerve Perſons and Families from becoming a Prey to Harpies and Informers, I ſend you the following Obſervations on an Act paſſed in the laſt Seſſions of Parliament, intituled, *An* ACT *to oblige all Perſons being Papiſts, in that Part of* Great Britain *called* Scotland, *and all Perſons in* Great Britain *refuſing or neglecting to take the Oaths appointed for the ſecuring of his Majeſty's Perſon and Government, by ſeveral Acts herein mentioned, to regiſter their Names and real Eſtates.*

I. This Act extends to the ſeveral Perſons in the Circumſtances here under mentioned, though as yet very many of them think they are in no Danger from it, *viz.*

To Perſons intitled to any real Eſtates in Reverſion.

To Perſons intitled to real Eſtates in Remainder.

To Tenants that hold any Lands or Tenements by Leaſes for Term of Years.

To married Ladies that have Jointures in Lands or Tenements.

To married Ladies that can claim any Thing by Dower.

II. THE

II. THE Penalty for the *bare Neglect* and *Omiſſion* of taking the Oaths by *Chriſtmas*, or in Default thereof of Regiſtring Names and real Eſtates in ſuch Manner as the Act requires, is of ſuch kind as if it were a Crime of a very high Nature, being no leſs than the Forfeiture of all ſuch Eſtate: And to the End it may be more effectual, One Third Part goes to the Proſecutor.

III. *Perſons* ſcrupling to ſwear, as *Quakers* (for there is no Exception in *this* Act for ſuch) and all Perſons who by Reaſon of a very weak State of Health, or by being diſordered in Mind, are not able or fit to come abroad, ſeem inevitably to fall under the Inconveniencies of this Law.

IV. BY this Act it will be a Flaw in the Title of any Eſtate, *any Number of Years hence*, and no Lawyer will paſs a Title, where it cannot be proved and made to appear that the Perſons now poſſeſſed, had taken the Oaths appointed by this Act; and in many Caſes it will be requiſite to prove that others likewiſe not in Poſſeſſion had taken the Oaths.

V. By this Act, if the Certificate which is given on taking the Oaths, ſhould happen to be loſt through Negligence, or any other Means, and in divers other Caſes, the Title to many Peoples Eſtates may

ſeem to depend on the Integrity of ſuch Officers as ſhall be intruſted with the Liſts of the Jurors Names; ſince by ſo eaſy a Piece of Forgery as that of erazing a Name, and inſerting any other in its Room (as was ſuſpected to be done by the Name of *Stangape* and others in the late Times of general Frenzy) they may render it abſolutely impoſſible, in very many Inſtances for a Perſon to prove he has taken the Oaths. And for their Pains, they may claim One Third of the Eſtate for themſelves, or any Body they ſhall ſet up to ſue for it.

I preſume the Author intends this Article as a particular Caution to the Ladies, who are generally not over careful in Papers of Conſequence, excepting thoſe of Gallantry.

To the Author of the True BRITON

SIR,

AS you have inſerted in one of your former Papers the Loſs of the *Roman* Liberty pathetically bewailed in LUCAN, I hope theſe Thoughts upon one of *Rome's* greate

greateſt Patriots will not be unacceptable.
If you'll give 'em a Place in your Paper,
You'll Oblige Your's,

N. B.

I

As o'er the ſwelling Ocean's Tide
an Exile TULLY rode,
The Bulwark of the *Roman* State,
in Act, in Thought, a God,
The ſacred GENIUS of Majeſtick *Rome*
Deſcends, and *thus* laments *her* Patriot's Doom.

II.

Farewel, renown'd in Arts, Farewel,
Thus conquer'd by thy Foe,
Of Honours, and of Friends depriv'd,
In Exile muſt thou go:
Yet go content; thy Look, thy Will ſedate,
Thy Soul Superior to the Shocks of Fate.

III.

Thy Wiſdom was thy only Guilt,
Thy Virtue thy Offence,
With Godlike Zeal thou didſt eſpouſe
Thy Country's juſt Defence:
No ſordid Hopes could charm thy ſteady Soul,
No Fears, nor Guilty Numbers could controul.

What

IV.

What tho' the Nobleſt Patriots ſtood
Firm to thy ſacred Cauſe,
What tho' thou could'ſt diſplay the Force
Of Rhet'rick, and of Laws,
No Eloquence, no Reaſon could repel
Th' united Strength of * Clodius, *and of Hel*

V.

Thy mighty Ruin to effect
What Plots have been devis'd!
What Arts! what Perjuries been us'd
What Laws and Rites deſpis'd!
How many Fools and Knaves by Bribes a
lur'd,
And Witneſſes by Hopes and Threats ſecur'd

---

* For the Information of our unlearned Reader, we t
take Notice, That *Clodius*, who procur'd the Baniſhment
Cicero, was a Lewd *Roman* Senator, and made Tribune
the People. That Great Orator was afterwards recall'd
Pompey, and *Clodius* was kill'd by *Milo*, a Perſon of Confi
Dignity; which the Genius of *Rome*, in the Two laſt Stan
is here made particularly to point at, as in a Prophetick M
ner.

VI.

And yet they act their dark Deceit
Veil'd with a nice Diſguiſe,
And from a ſpecious Shew of Right
From Treachery and Lies;
With Arbitrary Pow'r the People awe,
And coin unjuſt Oppreſſion into Law.

VII.

Let CLODIUS *now in Grandeur reign,*
Let him exert his Pow'r,
A Short-liv'd Monſter in the Land,
The Monarch of an Hour;
Let Pageant Fools adore their Wooden God,
And act againſt their Senſes at his Nod.

VIII.

Pierc'd by an untimely Hand
To Earth ſhall He deſcend,
Tho' now with gaudy Honours cloath'd,
Inglorious in his End.
Bleſt be the Man, who does his Pow'r defy;
And dares or truly ſpeak, or bravely Die.

---

ed for T. Payne, near Stationers-Hall, 1723.

VI.

VII.

VIII.

NUMB. XLIV.

THE True Briton.

To be continued Weekly. NOV. 1ſt. 1723.

Corpus illi laborum tolerans, animus audax, ſui obtegens, in alios criminator, juxta adulatio & ſuperbia. Palam compoſitus pudor, intus ſumma apiſcendi libido.

TACIT.

THERE is a very particular Story related by HERODOTUS, that recurs to me upon the Subject which I deſign for this Day's Entertainment. *Themiſtocles*, growing burthenſome to the States Confederate with *Athens*, among the reſt, laid Siege to the Iſland of *Andros*: And demanding thence an exorbitant Exacti-

on, he ſent in Word to the Inhabitants, That the *Athenians* came back'd with Two powerful Goddeſſes, *Perſuaſion* and *Force*, who would take no Denial. The Reply the others made to this odd Menace, was, That *Athens* muſt needs be proſperous under ſuch Aſſiſtances; but that *Andros* likewiſe had a Brace of Deities on her Side, who had taken an unalterable Affection to their Soil, *Poverty* and *Impoſſibility*; and that theſe were as obſtinate to liſten to no Demands. That, therefore all the Power of *Athens* could never get the better of their Iſlands *Inability*. The ſame Story is recounted by *Plutarch* with much Brevity, who quotes *Herodotus* for the Authority of it.

I look upon *Themiſtocles*, in this Buſineſs, as playing the Part of a bad *Stateſman*, who, under Colour of collecting *Treaſure* for the Government, was *haraſſing* its Friends, either to ſupport his *own Cravings*, or to provide for *ill-founded Penſions*.

Whenever theſe Grievances are impoſed on any Country, though it at firſt may have a Foundation to ſubmit to them, it will ſoon be reduc'd to the Condition of *Andros*, *Poverty*, and *Impoſſibility* of *Payment*. The Conſequences of the Letter will be *Factions* and *Diſcontents*, Murmures at *Male Adminiſtration*,

ſtration, and Attempts to throw off the *Oppreſſion*.

As often as any of theſe Calamities befal a Government, I believe one may venture to pronounce, That a *bad Stateſman* is at the Head of Affairs. It may be objected, indeed, That whatever the Neceſſities of a Government are, the People are ſlow and unwilling to contribute to the Redreſs of them, and therefore think themſelves pinch'd and diſtreſs'd whenever their Pockets are touch'd for the Publick. But it muſt be own'd too, on the other Hand, that the Populace have always Judgment enough to diſtinguiſh between the *Taxes* of *Neceſſity*, and thoſe of *Oppreſſion* and *Wantonneſs*.

It is the Happineſs and Security of theſe Nations, that though we were at any Time to have an avaritious Prince, and he were to be ſwayed by a corrupt Miniſter, yet we can have no Taxes extorted from Us, but ſuch as the *Support* of the *Royal Prerogative*, and the *Defence* of our *Great Liberties* demand. For it is well known, the Conſent of the Kingdom muſt be firſt had in its Parliament: And, to our Honour be it ſaid, A *Free* Engliſh *Parliament* are not, like the Senate of *Old Rome*, to be *traffick'd* with for their *Voices*, or bought over to a Fac-

tion that have *other Intereſts* in View that thoſe of their *Country*.

It is pretty obvious to obſerve, if we will look Abroad into the *Political* World, that there are *Two* Sorts of *bad Stateſmen*; both of whom bring the ſelf-ſame Inconveniencies on a Land, but do not draw an equal Share of Prejudice and Odium on themſelves.

The firſt of theſe is the *Stateſman*, who, either to procure the Reputation of conſummate Policy, or otherways to ingratiate himſelf with his Prince, gets the *Subject* drain'd to inrich the *Treaſury*, but graſps at no immenſe Acquiſitions to *himſelf*, or *Family*. I think, I could point out Statement of this Caſt of Thought, were it any Thing to the Purpoſe, who have been of our own Growth.

The Latter of Theſe is the *Stateſman*, who, having no Bowels of *Compaſſion* for his *Country*, nor any Regard for his *Prince*, makes a *Prey* of the *Publick*, only to ſwell his *own* Fortunes. He has no Reſpect to the Hatred of the People, or what Sentiments they entertain of his Proceedings, ſo he can find the Means of humbling their Spirits, by weakning their Purſes, and perſecuting their Bodies. I hope I could not find a *Wretch* of this Stamp, that ever drew his Breath in *England*, had I Leiſure to *rack* my *Memory*, or *ranſack* our *Records*.

SE-

SEJANUS of *Rome*, infamous to lateſt Poſterity, was, I think, a *Stateſman* exactly of this Complexion. *Tacitus*, in the Words which I have prefixed to this Diſcourſe, gives a ſuccinct, but comprehenſive Character of him. *He was a Man*, ſays he, *indefatigable, and patient of the Fatigues of Buſineſs, of a bold and daring Spirit, careful to skreen himſelf, and buſy to accuſe others; of a towring Pride, and condeſcending Flattery. To outward Appearance, one of Abſtinence and Moderation, but, in his Soul, a Perſon of inſatiable Avarice and Craving.*

His *Ambition*, we find, led him to ingroſs a Number of *Employments*, as his *Thirſt* of *Wealth* prompted him to make the *moſt* of every one of them. He perſuaded his Prince to retire from *Rome*, and the Weight of Buſineſs, that he mght have Opportunities to gratifie his Ambitious Deſire of holding the Reins of Empire; for though the *Senate* were join'd with him in the *Stile* of *Power*, they were but *Cyphers* in the *Exerciſe* of it.

I have heard it made a Subject of Wonder, that, ſo wiſe as *Sejanus* was, and ſo fickle as he knew *Tiberius* to be; when he had enjoy'd every Degree, and attain'd the Topmoſt Round of Ambition's Ladder; when he had amaſs'd a Treaſure exorbi-

tant

tant almoſt as his Wiſhes could be; he did not covet to withdraw himſelf from Employments that made him the Mark of Univerſal *Envy*, and, as he manag'd them, of Univerſal *Hatred* too.

It is reaſonable to imagine, that a Wiſe Man ſhould think it high Time to *retire*, and *reſign* his Employments, when he perceives that by his Conduct he has provok'd the *Diſaffection* of the People againſt him. And, I preſume, it will be allow'd, that a *General Hatred* was never drawn upon any Man, without his being guilty of ſome *flagrant Corruptions* in his Adminiſtration.

Beſides, when a *State-Officer* finds himſelf in theſe Circumſtances, if he had any *Love* for his *Prince* (who is in Danger of ſharing the Cenſure incurr'd by his *Miniſter*) or if he had the leaſt Grain of *Honeſty*, he would chuſe to ſatisfy his Fellow Citizens, by quitting his Preferments, when it is plain that he can oblige them no other Way.

I am very apprehenſive, leſt it ſhould be objected to me, that I ſeem to forget that I am talking of *Stateſmen*. It is an Objection too, not to be paſſed over in Silence, That as ſuch Officers, as *Sejanus* was, do not take their Publick Offices with the

Voice

Voice and Approbation of their Fellow Citizens, but to gratify their own Avarice and Luſt of Power; it would be abſurd to ſuppoſe that they ſhould reſign to pleaſe them. We ſhall find too, that ſuch Stateſmen, if we will take the Pains of judging by Retroſpection, are like our *Engliſh* Maſtives, who never quite their Hold, unleſs they are forc'd to it by a ſtrong Hand. You may rate them, and call to them as long as you pleaſe, but 'tis in their Nature to *worry* the *Common-Wealth*, as long as ſhe has a Drop of *Blood* in her Veins.

Few, therefore, if any, of theſe *State-Leeches* have ever been known to reſign but upon *Compulſion*. They have ſometimes fled, indeed, to avoid Juſtice, and ſo left an Employment vacant; but I ſcarce remember any *Voluntary Reſignation*.

Were I to aſſume the *Divine*, I might infer, perhaps, That the Hand of *Providence* is concern'd in continuing theſe *iniquitous Stateſmen* in their Employments, 'till the *Reſentments* of their *Prince*, or the Juſtice of their *injur'd Country* overtake, and call them to Account. The Vengeance of the Gods would not ſuffer ſuch a Wretch as *Sejanus* to die in Peace, whoſe Plots and Subornations had ſpilt the Blood of the Innocent, and drawn the Curſe of the blackeſt Murthers

thers upon himſelf and Family. It was ne
ceſſary he ſhould ſtand to Poſterity an Ex
ample and Monument of the Wrath of o
fended Heaven; and that the *Outrage* an
Indignities ſhewn in his Puniſhment, ſhou
ſeem to parallel the *Rage* and *Monſtruou*
neſs of his Actions. To this End, Deſtru
ction, in the fierceſt Manner, not only ſeiz
his *Perſon*; but the Fury of the Populac
carried their Revenge to the very *Statues* o
him, and all the *Enſigns* of his *Honour*. JU
VENAL has given ſo fine a Deſcriptio
of this Part of their Revenge, that I can
not better conclude my Account of him tha
by tranſcribing it as tranſlated by *Dryden*.

Down go the Titles; and the Statue crown'd,
Is by baſe Hands in the next River drown'd.
The guiltleſs Horſes, and the Chariot Wheel,
The ſame Effects of Vulgar Fury feel:
The Smith prepares his Hammer for the Stroke,
While the Lung'd Bellows hiſſing Fire provoke;
SEJANUS! *almoſt Firſt of* Roman *Names,*
The great SEJANUS! *crackles in the Flames:*
Form'd in the Forge, the pliant Braſs is laid
On Anvils, and of Head *and* Limbs *are made*
Pans, Cans, *and* Piſpots, *a whole* Kitchen *Trade.*

Printed for *T. Payne*, near *Stationers-Hall.* 1723

NUMB. XLV.

THE True Briton.

To be continued Weekly. NOV. 4th. 1723.

Parcite paucorum crimen diffundere in omnes.

OVID.

THE following Letter seems so pathetically, and yet with so much Temper, to bewail the unhappy *Dilemma* to which the fair Writer is reduced, on Account of the late Act of Parliament; which obliges the Sex to take the Oaths, or to regiſter their Eſtates; that I cannot refuſe it a Place in this Paper, though the Requeſt contained in the laſt Paragraph thereof, is answered, as I conceive, by our Paper, No. XLIII.

To the TRUE BRITON.

October the 22d, 1723.

SIR,

YOu being the only Champion that appears in Publick for the Female World, and that ſhews any Regard to the weak Underſtanding and want of Education in our Sex, which render us uncapable of judging of Things as perhaps, we ought; 'tis to you we pour out our Complaints; and I, in behalf of all our afflicted Sex, beg you would repreſent to our Superiors, in the moſt moving Manner poſſible, the great Perplexity this late Swearing Act has put us all in. For my own Part, I am under the greateſt Anxiety, having a ſmall Fortune, and a numerous Family. If I take the Oaths required of me, I ſwear to Things I have no certain Knowledge of; and the Author of *The whole Duty of Man* tells me (Page the 100) "If I ſwear to the Truth of that whereof "I am only doubtful, though the Thing ſhould "happen to be true, yet it brings upon me the "Guilt of Perjury; for I ſwear at a Venture, "and the Thing might, for ought I know, be "as well falſe as true; whereas I ought never "to ſwear any Thing, the Truth of which I "do not certainly know." Then how ſhall I do this great Wickedneſs, and Sin againſt God? I, that am wholly ignorant of what I am to ſwear, and have not Senſe to judge of the Rights and Power of Parliament, which may make Things, to Men of Senſe, appear in a quite different Light? And if I neglect to take theſe Oaths, my little pretty Babes may want Subſiſt-

ance;

ance; for 'tis with the utmoſt Care and Frugality that I at preſent maintain them, and cannot poſſibly do it, if there be the leaſt Diminution of my Fortune. What Courſe ſhall I then take? Shall I give them Bread at the Expence of my own Quiet and Conſcience? or, Shall I ſee them want? 'tis what no tender Mother can bear the Thought of.

And this is not all our Grievance neither; for many of us have Husbands ſo zealous in this Affair, that they ſwear (for you know that is common with Men) if we do not take theſe Oaths, they will never ſee our Faces more; here is a Diviſion made between Man and Wife, *and them whom God has join'd, let no Man put aſunder.* 'Tis impoſſible to tell you all our Troubles: Let it ſuffice, that we have a Thouſand Uneaſineſſeſs within, and continual Broils without *Husbands* againſt *Wives*, *Fathers* againſt *Daughters*, *&c.*; ſo that I almoſt believe (though don't care to ſwear) the World to be near its End.

What have we done? or, What can we do? that we ſhould have this Hardſhip laid upon our Sex! a Sex ſo helpleſs and defenceleſs, that had we the Inclination (as far be it from us) 'tis not in our Power to offend. We cannot take up Arms ourſelves, and we have no Influence over the Men 'tis plain; if we had, this Act had never paſs'd: Or if we would give our whole Eſtates to aſſiſt a Rebellion, our Sex would hardly be truſted with the Secreet. Does not this Act, Sir, rather give Encouragement to our Enemies Abroad, who will imagine our State in a ſinking Way, when we catch at Straws to ſupport it? (for what can the Help of a Woman's Oath be

more? No, let our Superiors deſpiſe ſuch mea
Aſſiſtance, and repeal this Act; give Eaſe t
our tender Conſciences, and thereby engage th
Hearts of all the *Britiſh* Females.

But if there is no Pity, no Compaſſion due to
our Weakneſs, Ignorance, and Want of Judg
ment, and we (though of the Eſtabliſhed Church
muſt have leſs Favour than the *Quakers*, I beg
Sir, you would let us know, Who by this Ac
are obliged to ſwear? Whether thoſe only tha
are in Poſſeſſion of their Eſtates? or, Whethe
Wives muſt ſwear for their Joyntures, or for an
Reverſionary Eſtates, tho' we may never live t
injoy them? for at our Tea Tables we are much
divided about it: And, dear *Briton*, aſſiſt us a
you can in this Affair, and you ſhall for ever hav
the Prayers of,

Your Admirer,

CONSCIENTIA.

We have received divers Letters relating to
the Performance of our Correſpondent *Orthodox*
and find that he ſhares a Fate common to all
Writers, To be approv'd by ſome, and cenſur'd
by others. The Deſign of this Paper is to in-
ſtruct, and not to exaſperate the Minds of Men;
and we could not refuſe to inſert a Correſpon-
dence that tended to the Advantage of the Eſta-
bliſh'd Church, whoſe Proſperity we muſt look
upon to be no ſmall Glory to the State, and in-
tirely eſſential to the Welfare of our Excellent
Conſtitution: And though we would not proſti-
tute our Paper to Controverſies and Diſputes of

Con-

Contending Parties; yet whenever those Letters can be answer'd by Matters of Fact, of equal Authority; when the Historical Passages therein can be refuted; and the Assertions and Transcripts from their own Writings, proved to be false quoted, or injurious to Truth, I shall not be backward to insert such Defence; provided the Style of a Gentleman appears equally in the Work, and Rage and Rudeness are not made to supply Reason and Argument, as is the Case in Two Scurrilous Letters which have been transmitted to my Hands; and which, after I have asked Pardon of my Readers for the Shock their Ears will necessarily receive, I will insert *Literatim*, as well to shew our Correspondent what sort of Enemies he has irritated, as to confirm some of his own Observations upon them, and to introduce a Third Letter, that gives him much better Quarter, and makes a Request to him, which I shall recommend to his Consideration.

To the Author of the True Briton.

SEing your Paper fitted only for the Post---rs, wherein you seem to keep up a Distance amongst his Majesty's Subjects, thereby to weaken his Interest, that his Adversaries, of which yourself I take to be one, may gain your base Ends. As for Calumnies on the *Dissenters*, if you had read Mr. *Peirce*'s Vindication, a Book unanswerable, and may remain till the General Decisive Day, it might have silenc'd you, as will all that will take the Pains to peruse it. As to Calumny and Detraction, 'tis so natural to all Apostates, it is but treading in the Steps of the Grand Original,

Original, that I admire Perſons are not aſhame of ſo foul a Patron. Apoſtacy from Truth, *L bera nos Domine.*

To the Author of the True Briton.

SIR,

AFter you had ſo juſtly and prudently ſhew ed forth Villany to be odious and abhor red, though made Uſe by People of never great Power, whereby all honeſt Hearts could n but give you Thanks, then afterwards to be le Captive by the Devil and his Tools, to bla pheme and ſpeak againſt the only Wiſe and Ble ſed Merciful Goodneſs of God to ſave Multitude from the Artifice of the Devil and his Inſtrument is Monſtrous and Vile, that you make all hone People hate your Paper; for all your Letter ſign'd *Orthodox* ſtink of Hell: God give yo Grace to repent, if it be His Bleſſed Will.

I think none could have wiſhed you better than myſelf for your Papers, excepting your Letter of *Orthodox*.

To the Author of the True BRITON.

SIR,

YOUR Letters ſigned ORTHODOX give a General Satisfaction to all True Lovers of our Excellent Church; and the rather, becauſe your Manner of treating the Subject is intirely

New,

New, and different from that of Controverſial Writers: For you content your ſelf with tracing them down from their Original by undeniable Matters of Fact, and omitting all that might be juſtly taken Notice of (and which has been largely handled by others) with Regard to the Doctrinal and Diſputable Points, wherein they vary from the Eſtabliſh'd Church, and many of them from the Holy Scriptures, and even from Chriſtianity itſelf; and thereby leave Mankind to judge of them by their *Fruits*, which is the Teſt eſtabliſh'd by the Redeemer of the World to diſcover Hypocrites by, in thoſe Verſes, which all who have read your Papers, muſt apply to this Set of Men, *Matth.* vii. 15, 16. *Beware of falſe Prophets, which come to you in* Sheeps Cloathing, *but* inwardly *they are* Ravening Wolves. *Ye ſhall know them by their* Fruits: *Do Men gather* Grapes *of* Thorns, *or* Figs *of* Thiſtles? *&c.* But notwithſtanding the Pleaſure given me by their Peruſal, I cannot chuſe to wonder, that you ſhould leave the Subject at the *Revolution*; when ſo large a Field is left from their Practices ever ſince, as well as their Preachments, to trace them down to the preſent Time: And when their uncharitable Conteſts among one another ſo very lately, about the Divinity of our Bleſſed Lord, which has diſcover'd ſuch Errors among them, are ſo freſh in Memory. What I would humbly requeſt is, That you would be pleaſed to tranſmit to Poſterity the remaining Part of their Hiſtory, which will manifeſt to the World, that many of *theſe* pretended *Reformation-mongers*, have proved *themſelves*

ſelves as bad Chriſtians, as their *Anceſtors* we
Subjects.

I am, SIR,

Your Admirer, &c.

PHILO-ORTHOD

We have received a Second Letter from o
fair Correſpondent *Philoclea*, and at her R
queſt ſhall not publiſh her former; althou
our Deſign, had we done it, would only ha
been to convince her how kindly we take h
friendy Reproof and Admonitions, and at t
ſame Time demomſtrate the Chearfulneſs whe
with we would acknowledge an Error.

The Letter ſign'd *G. H.* and dated from *Yo*
October 18. is come to Hand, and ſhall meet wi
proper Regard.

As it is not our Deſign wilfully to offend, an
draw down the Reſentments of our Superior
we muſt deſire the Gentleman who ſtiles hi
ſelf ARRUNTIUS to excuſe our not inſerti
his Letter.

AGATHOCLES is deſired to give a Tran
lation of his *Ethiopic* Quotation in Character
leſt if we ſhould inſert it, the *Decyphering Sag*
may GUESS at it to its Diſadvantage.

Printed for *T. Payne*, near *Stationers-Hall*. 17

NUMB. XLVI.

THE True Briton.

To be continued Weekly. NOV. 8. 1723.

——— In malos Asperrimus
Parata tollo Cornua.

HOR.

IN my several Discourses of what may be done for the Good of the Publick, by all Ranks and Degrees of Men, I have not taken sufficient Notice of the Power and Merits of a Good and Honest Writer. The Qualities and Faculties of Authors, according to the general Run at present, may perhaps, not without good Reason, be deemed trivial and insignificant; But if we look upon them at Times when Eloquence flourished, we shall discover them making a very different

Figure in the Eyes of Men: And let the greateſt Perſonages, that are called the Men of buſy and active Life, frame of them what Imaginations they pleaſe, they will for ever find, that Men of Polite Application, who are fam'd for Learning, Wit and Eloquence, will fill up ſome Important Scene in every Publick Action that is repreſented on the Theatre of the World.

I know it is thought by many, that Publick Praiſes or Diſpraiſes, though never ſo rightly diſtributed, for Good or Evil Actions, have leſs Power than they really have, though it is certain they have not ſo much Efficacy as they ſhould.

That much-talk'd of Panegyriſt and Satyriſt *Aretin* himſelf, ſays, indeed, *That he thought the Great Men in his Time Fools, that, ſince they were not afraid of incurring the Wrath of Heaven, they ſhould be apprehenſive of his Strokes of Satyr.* But the Learned Mr. *Bayle* very juſtly and judiciouſly corrects him upon this Head. *This Reaſoning*, ſays that diſcerning Schollar, *will not hold; for the Fear of Men makes us abſtain from a Thouſand Things, which we ſhould ſcarce abſtain from, if we had no other Dread upon us, but that of the Divine Vengeance.*

From hence it is plainly deducible, that a Popular Author, who has got a great Power of giving Praiſe or Diſpraiſe, ought to be very cautious where he gives it: That he has an Ability of doing a great deal of Good, or a World a Miſchief; He ought to act upon the Principles of Juſtice and Courage; for he undertakes a Buſineſs of great importance, that deſerves a more ſerious Conſideration than we are apt to beſtow upon it.

The Character of a Publick Writer, therefore, muſt of Neceſſity be, in its own Nature, very Infamous, or very Glorious.

To defend Truth, to detect Falſhood, to give Praiſe-worthy Men their due Characters, and ſo to warm and incite them to farther Virtues; to oppoſe thoſe that are Powerful in Vice, and to chaſtiſe any Publik Corruptions whenever they appear, are illuſtrious Marks of great Fortitude and Juſtice.

To palliate Truth, to advance Falſhood, to offer the Incenſe of flattering Praiſe to any Man, merely becauſe he is Great in Poſt, though Little, Mean, and Abject in Soul:

to

to calumniate depreſs'd Merit, and propagate Scandals concerning either the Living, or the Dead, that are or were Men of uncorrupted Integrity: Theſe are the higheſt Tokens of Puſillanimity, Baſeneſs, and Falſeneſs of Heart.

It is ſo impolitical a Thing for a Writer to give Praiſes where they are not truly merited, that, let him be never ſo much an Orator, he robs himſelf of the Power of his Eloquence, and no Man, that was really Good and Great would ever afterwards thank him for his good Word. On the other Hand, ſpreading about a Scandal, or a Calumny, upon a worthy Perſon, is ſtill worſe for the *Author* of it, than the Error of Flattery: For after a Man hath once branded himſelf for a Retailer of Falſhoods, he muſt fall under the Inconveniency of not being believed, even when he ſpeaks Truth.

And yet there is ſuch a Prevalence, even in falſe Satyr itſelf, that it will give ſome Pain to an Honeſt Mind, though it is known to come from an Unworthy Hand, that deſerves all the Obloquy which it deals about it.

Archilochus a *Greek* Poet, was ſo famous, or rather infamous in this Way, that he was called *The Torrent of Slander*. He wrote ſo virulent a Lampoon upon one *Lycambus*, who had promiſed that Poet his Daughter in Marriage, and afterwards broke his Word, that he hang'd himſelf. This Writer was of a Lewd and a Licentious Life; He was like Envy, who is ſaid, when ſhe is incapable of puniſhing others, to take a Pleaſure in tormenting herſelf. So he, when he had nobody elſe to fall upon, and ſatisfy his Spirit of finding Fault, wrote a Satyr againſt his own Vices; and it was as great a Pity that when he did it, it ſhould not have had the ſame Effect upon him afterwards, that it had before upon *Lycambus*; as it was a Pity that whatever ſuch a Miſcreant could utter, ſhould affect with any Pain the Hearts of his Honeſt Cotemporaries whom he abuſed.

Aretin was as Wicked, and as Lewd a Man, as the former; and yet he boaſts, That he laid all the Great Men of his Age, and even Sovereign Princes themſelves, under Contribution, to bribe him to lay a reſtraint upon this Unlucky Talent. And yet this *Aretin* too, was as laviſh of his Praiſes. In his fulſome Epiſtles which he writes to Generals of Armies, Cardinals, Princes, and Kings, his Applauſes are all *Hyperboles*, and his Flatteries are ſtrain'd and extravagant.

For

For my Part, I must own, my Thoughts are, That any Man *truly Great*, who had lived at either of those Times when *Archilochus* or *Aretin* flourished in all the Power of their keen Capacities, would not have lain under any dismal Apprehensions of being calumniated by Men of such criminal Lives. It is a certain Truth, That there is scarce any thing so difficult for a Generous Mind to bear, as calumnious Reproaches and Invectives; but when a Man is perfectly conscious to himself, that he has never incurr'd the Guilt upon the Supposition of which they are formed, his Soul must grow calm and easy upon that wholesome Reflection; nay, he will even *pity* the *Men*, and *contemn* the *Malice*. I am therefore wonderfully pleased with a Letter, that was written to *Aretin* by the Marquis *del Guasto*, in which, with a great deal of Humour, he seems to triumph handsomely over the Keenness of that Satirist!

The Marquis exhorts him to continue his Way of Writing, and desires, that *himself* might not be exempt; but that his Faults might be laid before him by *Aretin*, and so censured, that he might be obliged to amend; and that others who had the same Defects pointed out, might, blushing, recover their false Steps, and fly over from the Side of Vice to that of Virtue.

If the Efficacy of Praise and Dispraise be so great, when the Power of them is lodged in wicked Hands, what Prevalence will Eloquence have when it is in the Possession of a Person of known Integrity and Virtue?

The Good and Great must be glad to place the Principal of their Fame in such reputable Hands, from whence they must be sure to receive the Return of it with proper Interest. The Wicked Great, howsoever Haughty or Powerful they may be, must tremble, when such a Man draws his Pen in behalf of the Publick, lest he should cast but a single Eye towards the criminal Side of their Characters; For they know he will have Courage enough to attack them, and so turn their Height to their Disadvantage; and by how much the more Conspicuous they are, he will render them the more conspicuously Infamous.

And yet it is certain, that oftentimes Men receive more Damage by pointing Satyrs at Vices than at Virtues; because Virtuous Men can forgive even *Calumny*, but Wicked Ones will scarce ever pardon *Truth*: So true is that Saying of Mr *Dryden*;

For-

Forgiveneſs to the Injur'd does belong;
But they ne'er pardon, who have done the Wrong.

But yet this ought rather to excite the Courage, than depreſs the Hearts of thoſe, who undertake to be the Publick Oppoſers and Cenſurers of Vice; as will appear by the following Inſtances of Three Great Men, that were ruin'd by uſing thoſe Arts well; though *Archilochus* and *Aretin* flouriſhed by the Abuſe of them.

The firſt Example that I ſhall name is *Socrtes*, There was ſcarce a vicious Man in *Athens* of any Figure and Remark, whom he had not labour'd to bring over from the Intereſts of Impiety, and to reconcile to the Cauſe of Virtue; And He made as ſucceſsful a Progreſs as all the prevailing Powers of an eloquent Orator, join'd with the convincing Arguments and Demonſtrations of a ſolid and profound Philoſopher (not to ſay a Divine) could poſſibly effect. *Melitus* and *Ariſtoxenus*, two ſmooth-tongu'd Informers, two ſly Declaimers in the Cauſe Vice, accuſed this great Reformer, of Corrupting the *Grecian* Youth; and carried their Point ſo far, that *Cunning*, which often deceives the Majority of Men, who are weak of Underſtanding, got the better of *True Wiſdom*, which is diſcernable only to the Few, and work'd the Downfal and the Death of *Socrates*. *Euripides* to reproach the *Athenians* with this Murder, compoſed his *Pælamedes*; in which, under the Name of that Hero, who likewiſe fell oppreſs'd with Calumnious Falſhoods, he deplores the Misfortune of his Friend; And it happen'd that when an Actor pronounc'd this Verſe,

From the moſt Juſt of all the Greeks *you ſnatch the Life away,*

All the Audience, ſuſpecting the Poet's Meaning, ſhed Tears at the Remembrance of *Socrates*; inſomuch, that it was at that Time forbid to ſpeak more of him in Publick. However, while his Accuſers led an infamous Life, and made as Infamous an End, Statues and Medals, and even a Temple called Σωκρατειον, was conſecrated to the Memory of *Socrates*; whom, methinks, one may juſtly call a kind of *Martyr for the Truth*.

The next I ſhall name was *Phocion*: He was a Man that had ſerved his Country with a long Series of Succeſs in the different

different Qualities of a Soldier, a Statſeman and an Orator. He was always a ſtrenuous and an effectual Oppoſer of Falſehood; Inſomuch that *Demoſthenes*, who lies under the Ill Fame of receiving frequent Bribes, and appearing on the wrong Side for the Sake of Lucre, uſed to call *Phocion*, *The Ax that cut down his Arguments*; And yet Powerful as he was in Oratory, and ſuperior even as he owns himſelf, to the renown'd *Demoſthenes*, yet He, this *Phocion!* fell a Victum for the Truth. The pernicious Eloquence of one *Demades*, who was not to be called an Orator, but a Declaimer, and Sower of Sedition; who was not a Philoſopher, but a baſe and a vile Sophiſter; who was not a wiſe Stateſman, but a cunning, falſe and crafty Politician, brought this glorious Patriot to a *ſeeming* Legal End, and the blind People, whom he had preſerved, voted or rather vociferated for his Death.

The Third is *Cicero*, that Orator, whom Mr. *Cowley* mentioning, ſays,

His bleſt Tongue and Wit
Preſerves Rome's *Greatneſs yet.*

And this is really his true Character: For while he was even in the higheſt Poſts of Authority, it was by the Force of his Eloquence, that he brought about all the great Actions he performed. It was that which made him ſo hated, and at the ſame Time ſo dreaded, by the wicked *Clodius*: It was by that he defended a poor helpleſs Province, againſt a powerful and wicked Viceroy *Verres*, who made Uſe of his Greatneſs to ſtarve, ruin and oppreſs what that Greatneſs was intruſted to him to nouriſh, proſper, and protect: It was by this Gift of his Eloquence, that he turned into Clemency the Wrath of *Cæſar*; He did more than *Pompey*, and preſerved againſt thoſe who conquer'd, that Army

Army which was vanquiſhed and beaten. He ſhewed *Rome*, the greateſt Empire of the World, what it had done, as it ought, a Good to its Own-ſelf, when it conſtituted ſuch an Orator as he was, the Greateſt Man in it, and made him its *Conſul*. It proved no leſs than the Preſervation of that Commonwealth, which had otherwiſe infallibly met with utter and unavoidable Ruin and Deſtruction from *Catiline*, and his factious Adherents. He ſaved *Rome* from the arbitrary Power of *Anthony*, (whoſe debauch'd Principles he has ſet forth to the World's open View, in the ſharpeſt Invectives that were ever penn'd) by raiſing up the good *Octavius* to be his Equal. But yet, for all this, He met with his own Death, his own Overthrow at laſt, from which the Endeavours of his whole Life were form'd to defend all the good Men of his Country, and his Country itſelf. It was *Anthony* gave the Orders, and *Herennius*, an Officer with a Band of Soldiers, beſet and murder'd him.

But ſtill theſe Inſtances ought to be ſo far from deterring good Men from taking the Part of Truth, that on the contrary, whenſoever the Tide of powerful Falſhood runs high againſt them, they ought to endeavour to ſtem it with true Courage: And that they may make the honeſt Fortitude of *Modern Britons* rival that of the *Antient Greeks* and *Romans*, they ought to place before their Eyes the Great Perſons whom I have named, as Glorious Examples and Patterns of true Reſolution.

For who is there, that had not rather be the accuſed *Socrates*, than be like his Infamous Accuſer

cuſers *Melitus* and *Ariſtoxenus*? Who had r
rather be unjuſtly ſentenced to Death like *Pho*
on, than be the Pleader for ſo unjuſt a Senten
with *Demades*? Who had not rather be t
murder'd *Cicero*, than either the Orderer of h
Murther *Anthony*, or his Murderer *Herennius*?

Not to allow theſe Truths, is to ſay in Effe
what no Man is harden'd enough to aver public
ly, That the Life of a falſe Informer, a Lyi
Pleader, and a Wilful Murderer, is preferab
to the Death of a Juſt, Upright and Hon
Man.

Printed for *T. Payne*, near *Stationers-Hall*, 172

NUMB. XLVII.

THE True Briton.

To be continued Weekly. NOV. 11. 1723.

Homines ad Deos nulla re propius accedunt, quam salutem hominibus dando. CIC.

To the Author of the True BRITON.

SIR,

SINCE we are obliged to take the Oaths, I cannot help thinking that our Sex makes a much more considerable Figure in this Kingdom, than it ever did before.

I must farther own it frankly, to be gravely and sincerely my Opinion, That as we are become, by such solemn Engagements, significant Members of the Body Politick, we have a kind of Right and Claim to communicate our Thoughts upon Matters relating to the Publick Well-fair with as much Freedom as any *Male-Briton* whatsoever.

I do not know what Single Men may think, but all Married Men muſt know, that, where our Intereſts are equally concerned, we Women ever thought ourſelves equally privileged to declare our Sentiments, eſpecially if we apprehended any great Grievances from our Silence.

The whole Sex muſt be obliged to own your Extraordinary Complaiſance in this Point, ſince you freely indulge us with the Favour of being your Correſpondents, and ſpeaking our Minds publickly upon thoſe Affairs which publickly concern us.

Yet though we are made happy in this Liberty, we expreſs ourſelves wholly in Complaints, without taking the more proper Method of explaining what we could reaſonably propoſe or deſire, to put an End to thoſe Complaints. The whole Sex ſeems to be overwhelm'd, as it were, with a Deluge of Sorrow and Confuſion; and though there are ſo many Thouſands of them, that are as political as the Men in there own private Affairs, there has not been one, that has given herſelf Time to think of a proper Expedient to lay before the great Men for their Relief in this general Perturbation and Hurry; ſo true is that Saying, *That what is every Body's Buſineſs, is ſeldom made the Buſineſs of any one Body whatſoever.*

The Caſe of the afflicted Lady CONSCIENTIA, which you lately publiſhed, was indeed, but very lately my own unhappy Caſe. —— I am a Widow, whom Fortune has bleſs'd with pretty comfortable Poſſeſſions; but I have ſeveral Young Children, and I muſt own, I was a long Time perplex'd with the ſame Doubts and Difficulties of Conforming to the Oaths, with which that unfortunate Lady (I heartily pity her!) is ſtill making a hard Srtuggle.

The Fear and Dread that a Conſcience truly Scrupulous has, of entring into ſuch ſolemn Engagements as Oaths, upon any Subject of which the Certainty is above the Reach of its Enquiries, is not to be expreſs'd by the Pen of the moſt wiſe and judicious Man alive, however, ſome Simple and Vain Men are pleas'd to ridicule it; and, therefore, how hard is it to be endured by the Heart of a poor weak and ignorant Woman? Again, the Fear and Affection which a tender Mother bears to the Offspring of her own Bowels, in their younger Years eſpecially, are ſuch delicate and exquiſite Touches of Nature, as it is not within the Power of

Man

Man even to conceive——How much greater are the Emotions and the Pangs of the Soul upon these Occasions, than the Body feels in bringing them forth with hardest Labour? Imagine then, if it be possible you should imagine, what must be the Struggle between the *Conscience* of a Mother at this Time, which on the one Hand, dreads complying with the Oaths for fear of endangering her Soul; and her Worldly Terror on the other Hand, of being deemed guilty for Non-compliance to take them; the Shocking Consequence of which represents to her, Herself and her poor Infants, through the Means of *Her* who should by Nature nourish and protect them, exposed to the Peril of a Perishing Condition——Dear BRITON, You *may* guess at this Extremity of Anguish ——— It is *barely* possible that you may *faintly* guess at it!———But I have *felt* it; and therefore *Nature* calls upon me to plead for those, who are in your CONSCIENTIA's Case, and feel it *still*.

It is true, as for myself, I overcame these Difficulties, and being convinced by the Reasons that follow, took the Oaths, and am now intirely at Ease with Regard to my own Person; and yet not *so intirely* at Ease neither, but that I every now and then feel great Pain, when a whole Circle of beautiful Ladies, with whose Acquaintance and frequent Visits I am honour'd, and whom I know to be prudent and virtuous, and well affected to the Government, refuse; after I have laid before them all the most cogent Reasons I can, and that induced me to take them.

One Day, when the fair Assembly met together, I ventured to accuse *Prudentia* of not acting according to the Discretion she was reputed to have, for not taking the Oaths as I advised her. She answered me with much Modesty, That she did not set up for the Reputation of Wisdom, and that in the Sense we were speaking, she would rather be *Spiritually Innocent*, than *Worldly Wise*; That she was tender of doing Wrong, and scrupulous of acting what she did not understand, and binding herself under the most solemn Oaths to declare any Thing a *Certainty*, though she knew it to be the *greatest Probability* in the World. I then replyed, that she was not certain of her own Conscience; but that it was a Thing certain, that she must obey the Government; and therefore, according to an Archbishop's Words, *She ought to reject that doubtful Conscience, and stick to the latter, which was undoubt-*

ed. To this she replyed, That her own Conscience must be her Judge, and either accuse or acquit her; and, consequently, that it must be her *only* Guide. I then told her, That several Learned Men had agreed on the like Occasion, she might very well suspect her own Conscience to be erroneous, because she alone, at that Rate, would seem to controll all the Wisdom of the Greatest and Learnedst Men of the whole Realm, who had made and taken it. *Prudentia* replyed, That all Divines agreed to what *Conscientia* quotes out of the Author of the *Whole Duty of Man*, *viz* "That if I swear "to the Truth of that whereof I am only doubtful, though "the Thing should happen to be true, yet it brings upon me "the Guilt of Perjury, *&c.*" And some Divines, said she, have not even agreed to take the Oaths; So that I, concluded she, have the Majority of Learned Men *for* me, and not against my Opinion.

To this I must own, I could not make an immediate Answer: Upon which *Simplicia* and *Innocentia*, Two Beautiful and Virtuous Young Ladies, added immediately, That they were too young to know as a *Certainty* what they apprehended they were to swear; and therefore would not comply: But that they would willingly swear at the same Time, *That their not taking the Oaths was not out of any Enmity to the Government*; for which they declared, and I believe they had an Affection: But that it was *purely* because they had not a *full* and *perfect Certainty* of what they were to swear by those Oaths, and therefore were afraid of Endangering their Souls. And then very wisely censuring those, who, in an impious Sense, say, They would sooner trust God with their Souls, than Men with their Estates, they averr'd, with Tears in their Eyes, That they were afraid they must lose their Expectations in this World.

I must own to you, Dear BRITON, that notwithstanding I am in the main convinced that I have done right in what I have done, and can answer it to my own Conscience with Safety, (or else I would not have done it to preserve my own, or even to obtain the greatest Fortunes and Honours in the World) yet such Discourses falling from the Lips of these certainly Innocent, though mistaken, People, shock me strangely at Times, and ruffle and discompose that Calm of Soul which I have always studied to preserve from all such troublesome Invasions. And indeed, when I have argued

down my own Mind into Peace again, by the Means ther Reflection, I cannot ſtill help feeling a very e Compaſſion for ſuch tender Conſciences as cannot get theſe Doubts. It is certain they deſerve Reſpect from neſt Hearts, ſince, if it is their Error to ſhrink from aths, which with Safety they might embrace, yet as think not ſo, it is, methinks, not only a *pardonable*, *beautiful* Error in the *Virtuous Blind*, that they are ſo ly afraid of wounding their Conſciences with the leaſt rſe.

t of Perſons, who have ſuch honeſtly-formed and ſuch y-regulated Minds, and who ſcruple to do the leaſt which may offend that *Inward Judge* of both our Ho- and Virtue called *Conſcience*: Out of them, I ſay, are choſen the *beſt Friends*, The moſt *ſincere Companions*, *kindeſt Miſtreſſes* of *Families*, The moſt *faithful Servants*, *tendereſt Mothers*, The moſt *obedient Daughters* The *beſt* *d Siſters*, and The moſt *endearing Wives*: In fine, The *ornamental* and *beneficial* Members of every Claſs of y upon Earth. Muſt it not then be painful to a gener- ind to conſider, that ſuch People particularly, above e reſt of the World, ſhould be made liable to any Di- upon Account of that very Tenderneſs of Conſcience; ver miſtaken in *one Thing*, that makes them ſo emi- y valuable in *all* the other Stations, and in *every* other of Life.

his, if Female Politicks might avail, has put me upon ng my Thoughts to find, Whether I could form an accep- Scheme for their Relief; and I think I have at laſt found ne very practicable Method, by which the Women may bliged to take an Oath, which would, at one and the Time, be equally conſiſtent with the Security of the rnment, as if they took all the Oaths now preſcribed, yet not at all obnoxious to the Tenderneſs of their own ciences.

hat I would humbly propoſe, is, That thoſe who are too ulous to take the Oaths in the Form they are now admi- ed, may ſwear, That they do not refuſe them out of Ob- cy: That they do not refuſe them becauſe they either are, ill be, involved in the Guilt of bearing any *Civil Enmity* nſt the Government; but purely for the ſake of *Conſcience*,

as

as being loth to ſwear what they do not *Poſitively* and *Abſolutely* know for a *Certainty*.

This would as effectually bind them to be good Subjects, all the Oaths now offer'd to them; and all that take this Oath may be depended upon to ſwear Truth; or if not, how could they be more depended upon by taking any others, though even a Thouſand in Number?

How many Uneaſy Families would this quiet? How many diſturb'd Conſciences would it calm? To how many Reſtleſs and Innocent Ladies would this Procedure of our Men in Authority and Power, give Content?

The Lords and Commons of *England* are ſuch Fine Gentlemen, that they have always paſſed for the Ladies of this Kingdom, Laws which are more favourable to the Sex, than are to be found eſtabliſhed by any other Aſſembly of Legiſlators under the Heavens.

The Reverend Bench of Biſhops would infallibly come in any reaſonable Method, as this certainly is, of giving Conſciences truly ſcrupulous all poſſible Satisfaction: So that methinks, this Project needs nothing but being known, to be put in Execution to the Content of every *True Britain*; and therefore I chuſe to communicate it by the Means of your Paper: in which, if you give it a Place, you will oblige,

Your Admirer,

MISERICORDIA.

We have received the Letter ſign'd *Philo-Epiſcopus*, and cannot ſufficiently commend the Wit and Humour contained in it. But as we take it to be too ſevere a Reflection on the Right Reverend Bench, and many of the dignify'd Clergy, we muſt deſire to be excus'd the inſerting of it in the *True Briton*.

And, indeed, we cannot but differ in Opinion with the ingenious Author, who accounts many Things cenſurable, which, we think, ought to be eſteem'd the peculiar Happineſs of the preſent Times, and a Glory to the Preſent Set of Pr——s: That blind Submiſſion which he ſays they pay to the Diſpenſers of Preferments and

Tr——

r———ns, what is it but the Laudable Consequences of Implicite Obedience to Governors, which has always been held as an eſſential Doctrine of the Church ?

Thoſe Rights which he ſays they are ſo remiſs in Defending, does it not demonſtrate, the truly Primitive Spirit of thoſe Reverend Worthies, who for Peace, as well as for Conſcience Sake, ſtand not upon thoſe High Pretenſions, which were wont to be conteſted for with ſo much Vehemence by the turbulent Prelates of former Ages, to the indangering the Peace of the Church ?

If they appear to him too complaiſant to the Diſſenters, it ſhould be remember'd, that they are commanded *To let their Moderation be known unto all Men*; and we have the Pleaſure of ſeeing this Complaiſance produce proper Effects; for do not the Diſſenters in general, who were wont to calumniate that Sacred Dignity, now expreſs ſo much Value for the Perſons of our Biſhops, that, if poſſible, they exceed the Genuine Sons of the Church on that Head ?

As to his Obſervation of the ſmall number of thoſe Reverend Fathers, who appeared againſt the *Quakers* Bill; May it not be, That they would overcome Evil with Good, and convince that obſtinate People, that the Reproaches they have heretofore faſten'd on the Sacred Order as Prieſts of *Baal*, and as *Hirelings*, are perfectly Groundleſs.

Upon the Whole, I think I may aſſert, That theſe truly Apoſtolical Men, have ſhewn, in *every Inſtance* that has been *required* of them, that they

they have a Title to boaſt with Holy *Paul*, T
unto the Jews, *they became* Jews, *that they m*
gain the Jews: *That to them that were under*
Law, *and to them that were without* Law, *they*
came conformable, that they might ſave both: T
to the Weak, *they became as* Weak, *that they mi*
gain the Weak: *And finally, That they are m*
All Things, *to* All Men, *that they may, by*
Means, *ſave ſome*, 1 Cor. ix. 20, 21, 22.

Printed for *T. Payne*, near *Stationers-Hall*, 17

NUMB. XLVIII.

THE True Briton.

To be continued Weekly. NOV. 15th. 1723.

— *Sola Judicis Justitia est Patientia,*
CICERO.

To the TRUE BRITON.

SIR,

THERE is not any great Officer in the Service of the Publick, that requires so many good and excellent Qualities to make him equal to the high Station he fills, as a *Judge*, who ought to be a Man of innate Goodness and Probity, as well as of great Learning and Experience; since the Lives, the Liberties and Properties of his Fellow Subjects, are, in a great Measure, at his Mercy and Disposal.

It is not the *Greatest Lawyer* that always makes the *Best Judge:* If Nature hath not been liberal to him, in vain doth he seek the Helps of Art and Industry. *Jethro*, in his Counsel to *Moses* for appointing Judges over the Children of *Israel*, saith, *They must be Men of Courage, and Men of*

Truth, fearing God, and hating Covetouſneſs. This Direction is excellent and juſt, worthy the Learned Counſellor that gave it: It is a Leſſon for all ſucceeding Ages to learn and follow; for a Man not thus endow'd, can be hardly capable to diſcharge the Great Duty of that Office with Impartiality.

Covetouſneſs in a Man that preſides on the Bench, is a very dangerous Ingredient, and pernicious in its Conſequences to the Publick, the Affairs of which he will neglect to gratify his private Views; The *Self* will be ever predominant, and his Hand always open to the *Impedimenta* or Hindrances of Juſtice; the Rich and Great having nothing to fear from the Deciſions of a *covetous* Judge, but only when they contend with ſuch as are yet Greater and more Rich, whilſt the Poor periſh in their own Poverty. Inſtances of this may be ſeen in the Life of our Great King *Edward* III. who cauſed divers of ſuch corrupt Judges to be ſeverely puniſhed; and thereby juſtly ſatisfy'd thoſe Laws which they had unjuſtly and ſhamefully abuſed.

Ambition is another Paſſion, that ought not to have a Place in the Boſom of a *Judge*: That reſtleſs Appetite is never ſo incompatible with the General Good of Mankind, as in a Perſon of that Character. There it elbows out all other Conſiderations, but what are conducive to raiſe its own particular Views: The Affairs of the *Crown*, oppoſed to thoſe of a *private Subject*, have ever met with *Notable* Regard from Men of this unhappy Diſpoſition. The Reigns of *Henry* VII. and *Charles* II. abound with inconteſtable Proofs of ſuch Loyalty on the Bench: The *Puiſne* Judge, to ſhew himſelf qualified for the Place of a *Chief*, took every Opportunity to demonſtrate his im-

licit Attachment to, and Compliance with the Exorbitances of the Court; whilſt the *Chief*, maſigning all thoſe in his Way, generally caſt his inſatiate Eyes upon Preferments yet higher.

Indeed, Chief Juſtice *Pemberton*'s Removal from the *King*'s *Bench* to the *Common Pleas* is a fine Exception to this general Rule of Miſconduct in thoſe Days of Partiality. But this was owing to his *Honeſty*; for Nature had made him incapable of going through the cruel Drudgery of the deſigning Courtiers of thoſe Times. He could not bear to be dictated to by Men in Power, nor would he come pre-determined to the Bench; Having always a greater Propenſion to *ſave* than to *deſtroy*.

A violent *Party-man* cannot be an upright Judge; for he will incline to favour thoſe of his own Side, eſpecially in a Party-cauſe, where too frequently not the *Merits*, but the *Men*, are tried. And tho' Juſtice may glare ſo ſtrong in his Face, that he cannot veil it with Art, and wreſt it to ſerve a Turn; yet will he find Means to protract the Cauſe, and dwell upon every Argument that comes from the Side he eſpouſes. How ready is he to hear and aſſiſt every Thing from thence? And under what Frowns and Diſcouragements are all thoſe that argue againſt it? New Trials will be granted for no other Reaſon than to perplex; the *Old* baffled Arguments, interſperſed or larded with ſome *trifling new* Matter, will be eſteemed as *intirely New* on one Side; and yet on the other Side, even Arguments really *New* will be reprimanded as *Impertinencies* and *Repetitions*: Then Doubts will ariſe, his Brethren muſt be conſulted, and a farther Day is given for the Hearing; Which, unleſs the Party falls to Ruin in the *Interim* under the vaſt Expence, perhaps

will never come. These are the Misfortunes that have formerly flowed from the Violence of *Party Judges*; and happy it is, that in these Days we are Strangers to them?

A *Judge* ought to be intirely disingaged from all those little Passions that affect other People; and particularly from *Anger*, or *Peevishness*, that which nothing can be more odious and unseemly in his high Character: For it is always visible, and carries with it the same pernicious Tendency, if exercis'd publickly, as Bribes do when given privately: For does it not equally contribute to obstruct Justice, and obscure Truth? It is the same to me whether I lose my Cause through the one or the other; nor is the Judge less excusable or guiltless. *Anger* detracts very much from the Reverence which is due both to the *Person* of a Judge, and to the *Laws* which he pronounces. It makes him liable to very great Impositions from every Quarter. The *Gentlemen at the Bar* will not fail to make Use of it to serve the Cause of their Clients, and to divert him from the Search of Truth; which often brings him under the great Unhappiness of mistaking the *Shadow* for the *Substance*; and happy is *He*, whensoever this happens to be the Case, whose Counsel best knows to strike the *String* of *Discord*, for that is the *shortest Way* to Success.

As Falshood often usurps the Face of *Truth*, and *Truth* lies as frequently conceal'd behind the Masque of Falshood, a Judge ought to be a great Master of *Patience* and *Industry* to find out the Distinction; for they are the sure *Load-stones* of *Justice*, and the unerring Clues that direct to *Truth*. A Judge therefore, that considers the Great Duty of his Office, and that he

is set up *above* the People for *their Good* *Benefit*, will not deny himself the Use and ctice of these Virtues; which as the Duty his Office renders *necessary*, so Custom, in a ll Time, will render *easie* to him. *Solu Ju- is Justitia est Patientia*, says the Greatest Ora- , and the Best Judge that ever grac'd the *Ro- n* State.

The Great Commissioner *Whitlock* in his eech to Mr. Serjeant *Wilde* on his being sworn ief Baron of the *Exchequer*, saith, That *Pa- nce is necessary for the finding out of Truth; hen the Judgment is clouded with Passion, the Truth ll not be clearly discern'd: The* Digest *directs a dge not to give any* Opprobriosa Verba *to any Judgment; No Impertinencies, Importunities, amours, nor Reproaches, must move him: He is learn from the Unbeseemingness and Intemperan- s of others Passions, the better how to govern his n. He must also be Patient in allowing suf- cient Time, both for that which is not Material, for that which is; the Distinction is not easy by e Discretion and Ingenuity of Counsel:* And a ittle farther saith, *That Judge doth seldom de- ermine* justly, *that doth not hear* patiently. *And hat Impartiality is likewise necessary to have the Truth revail.*

The Man who pays Regard to these Most Excellent Instructions, can never Err on the Bench: And it had been a great Happiness in the Days of my Lord Keeper *North*, if his In- structions to Mr. Serjeant *Saunders*, when he was appointed Chief of the *King's Bench*, had been as little mistaken: He there says, *That a Judge must take* Greatness *on him; He must consider he represents the King's Person in his Seat of Justice; He must therefore be very careful to preserve the*

Dignity

Dignity that belongs to it. Theſe Directions in themſelves are certainly juſt, and though Mr. Serjeant took them as they were really intended, yet they have been miſunderſtood, or wreſted, by ſome who would have done better to have followed them, and who, in Aping a *falſe Greatneſs* and *Dignity*, have ſhewn themſelves Triumphant in *Pride* and *Obſtinacy*. I do not ſuppoſe, that my Readers will be at Loſs for a late Inſtance of what I aſſert, for Chief-Juſtice *Jeffreys* is within the Memory of every Body.

Courage is very neceſſary for a Judge, as well to ſecure him againſt all Importunities and Inſinuations, as to bear him through all unjuſt Reproaches and Cenſures. The Flatteries or Frowns of Great Men in Power may otherwiſe influence him to their Meaſures: For he that fears *Men*, can never execute Juſtice *impartially*. But Care ought to be taken to diſtinguiſh between *Courage* and *Paſſion*: It is not to triumph over the Weakneſs of Men, whom he full well knows to be intirely ſubjected to any arbitrary Determination that his Humour ſhall prompt him to pronounce againſt them, but to keep firm and immoveable in the Cauſe of Truth, that ſhews the *Courage* of a Judge.

I believe my Lord Keeper *North* had an Eye to the *Neceſſity* of *Courage* on the Bench, as well in the Paſſage I have quoted, as in recommending *That the due Reſpect from the Bar to the Bench ſhould be kept carefully up*; and 'tis very juſt and reaſonable it ſhould; otherwiſe, all Order and Decency would be loſt. But at the ſame Time that a Judge ſuffers not the Honour and Dignity of the Court to be invaded by the Gentlemen of the Bar, it imports him to conſider, that *Privilege of Speech* ought to be as well maintain'd on *their Side*;

ide; and therefore He ſhould not anticipate, of diſcounte-ance them in the Service of their Clients, by carrying too igh an Hand over them.

Perſons who are involved in Suits of Law, may, with a reat deal of Reaſon, expect the beſt Endeavours of thoſe whom they retain on their Side, becauſe they *pay* for it: And hould a Counſel ſuffer himſelf to be intimidated, ſo as amely to give up an Argument or Point of Law, may it not e ſaid of him, That he has betrayed his Truſt? The Ex-mple of *Cicero* ought to be a Rule for every Bariſter; He was a *Bold* as well as *Eloquent* Advocate: Even *Cæſar* him-elf could not deter him from purſuing the Intereſt of his Client *Ligarius*, whoſe Defence he had undertaken, tho' he knew he was *Cæſar*'s Mortal Foe, and by him prejudged to die. His ſteady Re-olution anſwer'd to the Wiſh of the Accuſed; for he was Ac-uitted, and his Judge, who was an abſolute Emperor, and had Life and Death in his Hands, thought it no Shame to e convinced. A Virtue worthy of a *Roman* Soul! How many *like*, and yet how many *unlike*, this Great *Cæſar*, has our Country produc'd on the Bench of Juſtice?

The Lord Chancellor *Jeffreys* was too frequently at Vari-ance with the Gentlemen of the Bar, and ſeemed (like all Little Minds) to take a Delight to exerciſe the great Power he was veſted with, as well on the Practicers, as on the Suit-ers of the Court. I have often wonder'd, that the Courtiers of that Reign could have ſo little Regard for the General Good, as to place a Man who had ſuch a Genius for *Cruelty* at the Head of a *Court of Equity*, where *Moderation*, *Tempe-rance*, and *Prudence* are the neceſſary Virtues. But Affairs of State are intricate; the Intrigues of the Times wanted his Service; They had Drudgery for him to do, which no body but himſelf would undertake. When he appeared firſt in that Court, he ſeemed to have left all his *Lawleſs Rage* and *Cruelty* behind him; but he had no ſooner *labour'd* himſelf in-to a *tolerable* Knowledge of the Affairs of it, than he rode Triumphant, and gave a Looſe to his natural Intem-perance, and the *Fleet Priſon* abounded with daily Victims of it; for he would commit a Man out of Wantonneſs, and, *Sirrah! you are a very impertinent Fellow!* became a very Habitual Phraſe to him, if he did not like the Countenance of a Man. He ſeemed to de-light in Wrangles and Diſputes; for being not of a Na-ture to *Compoſe*, he took care to inflame them. In ſhort, he ſubverted the Conſtitution of the Court, and introduc'd New Practices and Innovations of his own, turning a *Court of Equity*

It is very surprising to me that the Gentlemen of the B suffer'd themselves to be so over-run by him. Methinks is an Argument of their *Pusillanimity*; for the Law prov ed a Remedy for them; as appears in the Case of Sir R *ard Weston* and Sir *Francis Winnington*, who, being Cote poraries at the Bar, and excellent in their Profession, w always retained as Opposites; but Sir *Richard* having Misfortune to be very Passionate, the other generally t care to improve it to the Advantage of that Side he Counsel with; and indeed it was no difficult Matter him to put Sir *Richard* beyond the Bounds of all Law Reason, which betrayed him often into indecent Expressio

Once on a Time particularly, when Sir *Francis* would h opposed his own Opinion to a Point of Law that Sir Ric had been maintaining, on Purpose to irritate him, he thre up his *Breviate* into the Air, and cry'd out, *A Kite, a K by G-d, if what I have urged is not Law*; which causing loud Laugh in Court, rais'd an irreconcileable Enmity in S *Richard* against his Antagonist

Weston being afterwards made one of the Barons of the E *chequer*, was resolved to be even with him for it: And as S *Francis* was one Day moving before him, he interrupted hi and said, *That he denied his Motion; and would not hear hi* Hereupon Sir *Francis* finding himself affronted in the Face the Court, and in the Presence of several of his Clients, ad dressed himself to the Chief Baron, saying, *That he cam there in the Service of his Client, who had retained him, and ha a Right to be heard; That he had always behav'd himself wi Decency to the Bench, and in Return had the Honour of its Fa vour 'till that Time; That he was not conscious of any Offenc he had given the Baron in the Capacity he appeared on the Bench And, since the Affront he had received was highly injurious to him with Regard to his Profession, and tended to lessen him greatly among his Clients, he hoped, that the Court would orde the Baron to give him an Appearance*, and then left the Bar

But the chief Baron, foreseeing the ill Consequences tha might ensue from *Weston*'s Rashness and Indiscretion, inter pos'd, and made up the Matter, upon Mr. Baron *Weston* asking Sir *Francis Winnington*'s Pardon: Who appeared, soon after, again in Court; and *as often as the one spoke for the future, the other was ready to bear*,

I am, SIR,

Your Humble Servant,

R. T.

Printed for

NUMB. XLIX.

THE True Briton.

be continued Weekly. NOV. 18th. 1723.

—Nobilitas ſola eſt atque unica Virtus.
JUV.

I Have occaſionally heard it whiſper'd among ſome of my Readers, when I have preſented them with Quotations out of Excellent Authors, that tended to promote the owledge of Things, which it has been the n of this Paper to inculcate as much as poſle, for the Good of the Publick, that they uld have been far better pleas'd with a Proſition upon the ſame Subject that had been inely my own.

This is, indeed, a very kind Cenſure; but l I ſhould not deſerve the Approbation I have t with, if I were moved by it ſo far as to be ntented with endeavouring myſelf to ſatisfy em in ſome Caſes in a Leſs Degree, when I ow I could furniſh them with a More Copious

and Pleaſing Entertainment, from a Hand mo fruitful in procuring that kind of Feaſt of t Mind, which I ſhall have a Deſire to ſet befo them, and think the moſt proper for that part cular Day.

The Author of the following Paragraphs, Mr. *Davenant*, An Author who has with Juſti been applauded, for that he conſtantly endea voured to make his Studies tend to the Servi of the Publick, and his Aim ever was to incite young Gentlemen, a Deſire of being acquaint with the Buſineſs of the Nation; and this Know ledge, as he very well ſays, lying under Abu dance of Rubbiſh, His Scope has been to re move this Rubbiſh, and to dreſs up crabbed Ma ters as agreeably as he could, and to give, as were, ſhort Maps of Things which others would not take the Pains to Travel through them ſelves. In order to this, he devoted his Hour of Leiſure, to Inquiries into the Trade and Re venues of this Kingdom. I have, in order to t ſame End, in Number XI. of this Paper, give the Reader an Extract out of his Excellent *Eſſ upon Trade*; and ſhall now, with the ſame View proceed to a Quotation out of an Introduction to his to a *Diſcourſe upon Grants and Reſumptio* ſhewing how our Anceſtors have proceeded wi ſuch Miniſters as have procured to themſelv Grants of the Crown Revenue, and that the fo feited Eſtates ought to be applied towards t Payment of the Publick Debts. I have taken from the Second Edition of that Treatiſe, Print ed in the Year 1700. And what I have he extracted, is to be found contained betwe Page 9. and Page 18. and I doubt not, but t

Qu

tation will Excite in the Hearts of all young
, a Deteſtation and a hearty Reſentment a-
ſt any Corrupt Miniſters, If any, within the
paſs of their Lives, ſhould chance to appear
injure the Publick Revenue; and it muſt, *in*
Celebrated Month of November, raiſe a
er and nobler Idea of the Great King
am, than any Panegyrick I could form upon

NOt only the Laws of this Kingdom, (*ſays this ingenious Gentleman*) but of other Pla- and the *Roman* Laws, provide, that the ce ſhould not be deceiv'd in his Grants; for whoſe Thoughts are employ'd in the weighty s of Empire, is not preſumed to inſpect mi- r Things ſo carefully as Private Perſons; the s therefore relieve him againſt the Surprizes Machinations of Deceitful Men.

or his further Security, the Law likewiſe in- ſevere Puniſhment upon thoſe who defraud in his Stores, Treaſure or Revenues, counting Publick Robbers more Criminal than Petty Common Thieves.

ut the Laws ſeem chiefly levell'd againſt thoſe hom he repoſes the greateſt Truſt: There- the Legiſlative Power of all Countries has ri- ouſly animadverted upon ſuch Miniſters and cers, thro' whoſe Fraud, Negligence, or me, his Affairs have ſuffered any Damage; which may be given Variety of Precedents. nd when he has been exhauſted by the too t Munificence of his own Temper, and thro' falſe Repreſentations and ſubtle Contrivances hoſe about him, and when thereby the Pu-

blick has become weak and ruined, and unable to protect itſelf, he has been aſſiſted by the Laws; and ſuch as have been vigilant for his Safety, jealous of his Honour, and careful for the Common Good, have thought it their Duty to look into his Gifts, and to reſume his Grants; of which diverſe Inſtances and Examples may be given.

But notwithſtanding the Wiſdom of the Laws, and of Law-Makers, it has been always a Point of the higheſt Difficulty to keep within its proper Veins this *Life-Blood* of the Body Politick; ſo prone have Corrupt Miniſters ever been to urge Princes to needleſs and deſtructive Bounty, eſpecially when they themſelves are to be the Largeſt Sharers in it.

Kings are the Fathers of their Country; but, unleſs they keep their own Eſtates, they are ſuch Fathers as the Sons maintain, which is againſt the Order of Nature, who makes all theſe Cares deſcend, and places Foſtering, Nouriſhment, and Protection in the Parent. But the Prince is our Common Father, and therefore all that tends to his Safety, Eaſe, and State, is due to him: However, the leſs he is neceſſitated to depend upon his Children, the more he is reſpected.

And Kings are not to account themſelves Fathers of a *Party* only, or of none but thoſe who ruſh into the Preſence, and whiſper to them; they are Fathers of the whole Body of the People; they are not to reckon themſelves Fathers of their Favourites only, as *Henry* the II. of *France* did; who ſaid, *He would grow a good Husband, when he had married his Children*

the

the Duke of Joyeuſe *and* Eſpernon. Their Paternal Affection is to reach all their Subjects: And as in a private Family, Partiality to one Brother begets Hatred and Diviſions, ſo in a Nation it produces Diſcontent and Heart-burnings to ſee three or four, without any ſuperior Merit, lifted high over all the reſt, inriched with the Univerſal Spoils of a Country, and wallowing in Luxury and Wealth, while the whole People groans under heavy Burthens.

Not that Mankind repine, that the Prince ſhould have Friends with whom he may communicate his Thoughts, and unbend his Cares, nor to ſee ſuch Friends the better for his Favours: 'Tis warranted by Examples in the beſt Reigns. *Mecœnas* and *Agrippa*, cheriſhed, inriched, and promoted by *Auguſtus*, were yet as dear to the reſt of *Rome* as they were to that wiſe Emperor. But they behold with Indignation, Men exalted, who return not to the Prince reciprocal Kindneſs; who abuſe his Favours; who ſell his Words; who, by falſe Repreſentations traduce all others, that they may engroſs him to themſelves; who arrogate to themſelves all the Good, and lay upon him the Blame of unfortunate Counſels; who have no Regard to his Honour, when their own Safety is in Queſtion; whoſe Advices tend to their own private Profit, without Conſideration of their Maſter's, or the Publick Welfare; who draw all Lines to their own corrupted Centre, whoſe Ambition is not gratified with any Honours, and whoſe Avarice is not ſatiated with Multiplicity of Employments, nor with repeated Gifts and Grants

'out

out of a ſtript Revenue, and an exhauſted Exchequer. 'Tis ſuch a Sort of Favourites and Miniſters that the People hate, and exclaim against, and whoſe Heads they commonly reach at laſt.

Without any Regard, whether or no it be between Sun and Sun, if the Prince is *robb'd*, the Country *pays* it; and therefore, when the Hue and Cry *hotly* purſues the Robbers, Governments are not to wonder: 'Tis true, they now and then eſcape, eſpecially when in their Depredations upon the Publick, there are a great many concerned, and when they have made ſo large a Booty, that they become ſafe by the Multitude of thoſe who have been Partakers in it, (for it has been the conſtaht Courſe of Miniſters who would rob a Nation with Impunity, to give to all that Task, and to refuſe no Man who has either Intereſt or Parts; that, fortify'd by a ſtrong Confederacy, they may bear down all Sort of Inquiſition, and out-brave the Laws). But very often the Wants of the People, crying aloud, have awaken'd good Patriots, and bold Spirits, whom neither the Power, nor the Number of the Offenders could affright; and theſe Lovers of our Conſtitution, in many former Reigns, (as ſhall be ſhewn in the Progreſs of this Diſcourſe) have couragiouſly attack'd, and brought to Condemnation, Perſons in the higheſt Places of Authority, who in Breach of their Truſt, had preſum'd to procure to themſelves Grants of the King's Lands or Treaſure, and who had converted to their own Uſe, what was given and intended for the Maintenance and Preſervation of the State.

Princes, when they come to know the true ſtate of Things, are not unwilling to prevent their own Ruin, which is manifeſt from this; that the moſt Wiſe, Valiant, and moſt Heroick of our Kings (as ſhall appear by and by) have given Way to Inquiries of this Nature, and not thought it inconſiſtent with their Royal Dignity and Honour, to reſume even their own Grants, when they have been repreſented by the whole Body of their People as hurtful to the Commonwealth.

We have now upon the Throne a King willing and able to correct the Abuſes of the Age; Willing from the Wiſdom of his Mind, and the Goodneſs of his Temper; Able from that Power and ſtrong Intereſt which his Courage and his other numberleſs Virtues have procured Him in the Hearts and Affections of his People. Men readily obey and follow him whom they reverence; for which Reaſon ſome Philoſophers have placed the Original of Power in Admiration, either of ſurpaſſing Form, great Valour, or ſuperior Underſtanding; Heroick Kings, whoſe high Perfections have made 'em awful to their Subjects, can ſtruggle with, and ſubdue the Corruption of the Times; A *Hercules* can cleanſe the *Augean* Stable of the Filth which had not been ſwept away in Thirty Years. Princes whom their Effeminacy, Weakneſs, or Levity have render'd contemptible, may fear Idols of their own making, and ſtand in Awe of Men become terrible only by Greatneſs derived from them. They may be afraid to pull down Miniſters, and Favourites grown formidable by the united Councils of their Faction,

Faction, by the Number of their Followers, and Strength of their Adherents, and ſo let Male administration proceed on, as thinking it too bi to be amended; but magnanimous Kings, wh have the People of their Side, need entertain n ſuch Thoughts and Apprehenſions: They know that theſe Top-heavy Buildings, rear'd up to a invidious Height, and which have no ſolid Foun dation in Merit, are in a Moment, blown down by the Breath of Kings. Good Perſons indeed grown great and popular from the Fame of their Real Worth and Virtues, may perhaps be dread ful to bad Rulers, but Bad Men, let them have never ſo much ſeeming Greatneſs, and Power are very rarely dangerous to good Princes.

The Cabals of a Party, the Intrigues of a Court, nor the Difficulties ſome may pretend to bring upon his Affairs, never terrify a Wiſe and Stout King, bent to reform the State, who has the Love of his People, and whoſe Intereſt is one and the ſame with Theirs. We have never yet heard of a Tumult raiſed, to reſcue a Miniſter whom his Maſter deſired to bring to a fair Account; On the contrary, to ſee Upſtarts, and worthleſs Men, inrich'd with Spoils of a Country, has been the Occaſion of many popular Seditions, which wiſe Kings have appeaſed by a juſt and timely Sacrifice.

Printed for *T. Payne*, near *Stationers-Hall*, 1723.

NUMB. L.

THE True Briton.

To be continued Weekly. NOV. 22. 1723.

Quis tuſerit Gracchos de ſeditione quærentes?
JUV.

THE Paragraphs taken from Mr. *Davenant* in our laſt, were ſo pleaſing to ſeveral of our Readers, that we have ſet apart for this Day's Entertainment all the reſt that we think neceſſary on this Head.

By the former Part of the Diſcourſe, young Gentlemen are taught how ſtrongly our Laws are form'd againſt all corrupt Miniſters that injure the publick Revenues: In this concluding Part, they will be inſtructed what artificial Arguments, what vile Inſinuations, and what cunning, but unprevailing Stratagems ſuch wicked Great Men have heretofore uſed to baffle, ſilence, diſcourage, and even ruine thoſe ſincere, brave and gallant Patriots, thoſe genuine and publick Spirited Sons of Honour, in fine, thoſe *True Britons*, that have from Time to Time, ſtood nobly up in their

Country's Cauſe, and ventur'd, notwithſtandin the Power and the Threats of ſuch Evil Mini ſters, to proſecute them for their intolerab Depeculations.

A King who would reform the State for th general Eaſe and Benefit of his Peop muſt expect to meet with ſome Difficulties, eſpe cially if a great many of thoſe about him ar Partakers in the Abuſes he will correct: All Sor of Rubs will be laid in the Way, and the Fear of ſuch as may be call'd to an Account, will mak 'em ſet all kind of Engines at Work.

Firſt they will put a high Value upon their ow Deſerts, and arrogate to themſelves, the ſingl Merit of the many Millions which the Whol Nation hath both freely paid and granted: The will produce Precedents of other Ages, and ſhew long Liſts and Grants obtain'd under former Reigns; but, at the ſame Time, they will take Care not to mention how ſuch Proceedings have been always reſented, and often puniſhed in this Kingdom.

They will endeavour to blaſt the Reputation of ſuch as would inquire into their Actions; and though perhaps there are no other poſſible Ways and Means left to ſupply the State, but by mak ing them diſgorge, and but by bringing them to a Reſtitution, yet they will pretend, that all Mo tions leading thereunto, and all Inquiries of this Nature, are nothing but the Effects of Diſcontent, and the Reſult of Faction.

And becauſe, in all their Doings and Councils, they have never had any View but their own private Profit, they will do their beſt to per

ſuade

ade the World, That no Man acts upon *Prin-*
ple; That all is ſway'd by particular Malice;
nd, That there is not left in the Kingdom, any
arty of Men which conſult the publick Good.

They who are conſcious of their Guilt, and
pprehenſive that the Juſtice of the Nation ſhould
ke Notice of their Theft and Rapine, will try
give all Things a falſe Turn, and to fill every
lace with falſe Suggeſtions: Sometimes they
ill accuſe Innocent *Perſons*, that ſo, by putting
e *People* upon a wrong Scent, they may avoid
e *Purſuers*, and eſcape unpuniſhed: At other
aſous they will boaſt of the Number of their
riends and Adherents, thinking to awe both the
ourt and Country with an Opinion that their
arty is too ſtrong and too powerful to be re-
ſted.

And, that the Knowledge of their Crimes may
ever reach the Prince's Ear, they will endea-
our to ingroſs him to themſelves, by miſrepre-
enting all others that are not of their Cabal, ei-
her as diſaffected to his Perſon, or as Enemies to
Kingly Government. Thus they did heretofore;
nd tho' there were truly but Two Parties in
England, conſiſting of thoſe who would promote
Male-adminiſtration, becauſe they got by it, and
f thoſe who deſired Things might be well go-
ern'd, that they and ſuch as they repreſented,
ight be eas'd; which Two Sides were heretofore
iſtinguiſh'd by the Names of *Court* and *Country*
arty; to which likewiſe they could have put an
nd, whenever they had pleaſed to have mini-
ter'd leſs Occaſion of Complaint, yet they will
evive old Names of Diſtinction, giving odius
ppellations to the beſt Patriots, pretending

there are dangerous Factions form'd, so
frighten the World with Phantoms of their ow
Creation. Theſe falſe Turns they will give, an
theſe wrong Suggeſtions they will make, in orde
to drive all Power into what they call their ow
Party, as if any Prince could be ſafe that ſhou
rely upon ſo Narrow and Rotten a Bottom.

And when their Actions ſhall hereafter com
to be examin'd in that Place to which ou
Conſtitution has intruſted the Inquiry, and th
Puniſhment of ſuch Offences, 'tis probable tha
up will riſe ſome Arrogant Man more *Zealous*
for himſelf than for his Maſter, and cry, *A*
that we have given among one another, we have
deſerved by our Services and Labours in the State
what Projects have we not ſet afoot? and what
Sums have we not procur'd? Did not the Mini-
ſters in King Charles's *Reign give away the Crown*
Lands? Recall thoſe Grants, and we are ready to
ſurrender ours: Reſume all or none: 'Tis next to
Demonſtration that theſe Clamours ariſe from a
Diſcontented Party, who would diſturb the Govern-
ment; They who look into our Proceedings all out of
Malice, becauſe of the great Things we have done
againſt France; *What if ſuch a one got a Hundred*
thouſand Pounds at once, did he not ſave the Nati-
on? If we are us'd thus, what Encouragement will
there be to ſerve Princes? For my Part, I will ne-
ver meddle more in your Buſineſs: All this tends
to leſſen the Monarchy, invade the Prerogative, and
to ſet up a Doge of Venice. *I, Sir,* (perhaps
there may be added) *and the Majority are of*
this Opinion. By this high Bearing, and theſe
falſe Suggeſtions, heretofore, well meaning Per-
ſons have been frightned from reaching at great

Offen-

Offenders, and even the beſt Patriots, by ſeeing with what Warmth and Zeal the ſmalleſt Corruptions are defended, have been wearied into Silence: And this has made ſome of our Kings believe, that either the Offenders were grown above the Laws, or that the People conſented to thoſe Things which they did not think fit to puniſh: But wiſe Princes ſee through all this; they know that an Honeſt and Faithful Miniſter will be contented with moderate Favours; That very often nothing but the ill Contrivance of the Aid belongs to thoſe he employs, and that the Gifts come from the free Affections of the Subject; That Patterns to Rule by, are to be ſought for out of Good, not Looſe Reigns; That Inſpections which look too far backward, produce nothing; That a Few may complain without Reaſon, but that there is Occaſion for Redreſs when the Cry is univerſal; That no Military Action, or other Merit, can give a Man a juſt Title to rob the Publick; That even good Miniſters are thought no more on when they are out, and that certainly bad Ones may retire without being miſs'd; That Abſolute Power is not a Plant that will grow in this Soil, and that Stateſmen who have attempted to cultivate it here, have pull'd on their own, and their Maſter's Ruin. A wiſe Prince, likewiſe, does not care to ſee corrupt Officers ſo earneſt to have one another, for 'tis always at His Coſt; Nor does He like that His Miniſters, when attack'd ſhould be able to protect themſelves in their Crimes by the Power of a Faction; for they who are ſtrong enough to bear down the Law, may preſume, in Time, to think

they

they ſubſiſt by their proper Strength, and that they ſtand upon their own Legs, and ſo come at laſt to ſlight His Authority.

Bad Men have ever given a Falſe Colour to their Proceedings, and cover'd their Ambition, Corruption, and Rapine, with the Pretence of their Maſter's Service; They make him believe their Greatneſs advances him, whereas truly it tends to his Diminution, and he is often weak for want of that Wealth and Power which they ſhare among one another. Their Riches have frequently brought Envy upon the Prince, but we can hardly meet with an Inſtance of any who in his Diſtreſs has been aſſiſted from the Purſes of his Miniſters; for they are commonly the firſt that fly from his Misfortunes: And though they pretend that his Power is rever'd in them, and that they make him ſtrong by the Benefits he lets them beſtow, yet a wiſe King ſees through all this Artifice, and knows, That he who would reap any Advantage from his Favours in the Opinions of Men, muſt make 'em ſenſible that they owe them ſingly to his Goodneſs, and not to the Interceſſion of thoſe about him.

But of all the Falſe Suggeſtions made by thoſe who have arriv'd at a great Power by wicked Arts, none have prov'd ſo dangerous as theſe, which, in former Reigns, have been frequently inſinuated in the Cabinet. 'Sir, we are your only Friends; ſtick by us, and we will ſtick by you. Our 'Meaſures are diſpleaſing to the People, ſo were thoſe of former Miniſters. A few well united, and in one Bottom, 'have guided this Nation, and with hard Reins, as Witneſs 'the Times of *Cromwel*. Mind not the Qualifications of any 'Man for this or that Office in the State: Is he with us? If 'he be hearty, it ought to cover all other Defects: Turn 'out, and diſcountenance ſuch as are not intirely with us in 'all our Councils: Make your Court of a Piece: Let 'none preſume to be directed by his own Conſcience or 'Reaſon; Ought they to be in your Service, who dare 'think your Miniſters can be in the Wrong? Why 'do ſuch and ſuch great Men refuſe ſuch and ſuch 'Employments? Is it not plainly out of Diſaffection to 'the preſent Government? or, That they like Popularity 'better than any Favours you can beſtow upon them? Many 'are infected with Republican Principles, and ſeveral have 'an Eye towards the other Side of the Water. Have not o'ther Hands been tried and found reſty, but we ſtick 'at nothing: The other Party has been made uſe of, but 'was

'thought

thought fit to lay them aſide: 'Tis, indeed, pretended, that with them is the Integrity, the good Opinion of the Nation, the Subſtance, Learning, Parts, Knowledge, and Experience in Affairs; however, we are more diligent, and better united. But does not there lie a kind of Neceſſity upon you to make uſe of us, and us only? Does the other Side make any Offers to come in? Loaded, as they ſay we are, with the Publick Hatred, and though we may be thought unfit to carry on your Buſineſs, yet 'tis better joining with us than to ſtand alone. Is not the other Side cold and reſerv'd? and do not the beſt Men among them refuſe to meddle in the Adminiſtration?' With ſuch like Falſe Whiſperers, in former Reigns, the Ears of Princes have been poiſon'd, and by theſe pretended Friends they were induc'd to purge, as they call it, 'till the Body Politick was quite exhauſted of all its good Spirits: Such a one, who had done a Thouſand Faithful Services, muſt be laid aſide, becauſe his juſt Fears would not permit him to give into the laſt bad Meaſures. This Man was againſt me; we ſuſpect ſuch another; ſome are too cautious, ſome too diſcerning, others left us in ſuch an important Vote. And they grow to that Preſumption, by Degrees, as to adviſe that a whole Party ſhould be frown'd upon, depreſs'd, and utterly trodden down; And thus they Lop and Lop, on this and that Hand, cutting away the Tall, Sound, and Subſtantial Timber that us'd to ſhelter them from the Winds, 'till, in the End, they leave the Government a Trunk naked, defe[illegible]nd obnoxious to every Storm; But when they proceed ſo far as to get the Prince to declare openly for one, and againſt the other Side, they lay the Ax to its very Root.

Some Kings have thought it Politick to nouriſh Factions in their Court; but then they preſerved themſelves Neuter, and ſo made both Sides ſubſervient to their Deſigns; and even this has been rather eſteem'd Subtlety than Wiſdom: But no Prince, that could help it, did ever let Faction grow National; However, if 'twas out of his Power to prevent this Miſchief, 'twas never thought Prudent in him to lift himſelf on either Side; And *Henry* the 3d of *France* is a memorable Inſtance, how fatal 'tis for the Sovereign to become the Head of any Party.

Partiality is the little Weakneſs of Private Men, and unbecoming the Greatneſs of a Prince, whoſe Favour ſhould ſhine upon the whole Body of his People, as the Sun ſheds his benign Influence upon the univerſal Face of Nature, not warming one Part of the Globe only: If it can be compaſs'd, he ſhould quite root out Faction; but if the Diſeaſe be too inve-

terate to be cur'd, without Doubt 'tis a Point of the highest Wiſdom for him to bear himſelf evenly between both, ſo that neither Side may deſpair of Favour; or, at leaſt, ſo carry it that both Sides may remain in full Aſſurance to find equal Juſtice. Nor is it impoſſible to contrive Matters ſo as to beget an Emulation in Parties, which may produce good Effects; that is, by wiſe Governing it may be ſo ordered, that both Sides ſhall be at Striſe, not which ſhall flatter moſt, but which ſhall do the Prince and the Publick the moſt Honeſt and the moſt Faithful Service; And this is done when, without any Regard under what Banners, in a divided Country, Men had liſted themſelves, thoſe Perſons are pitch'd upon for the Miniſterial Part of Government, who are moſt remarkable for their Capacity, Experience, Integrity, and Knowledge in Affairs; And a Prince who makes ſuch a Choice of Miniſters, will ſoon beget a Virtuous Emulation between the Factions, and ſet both Sides upon ſtriving which ſhall ſerve moſt cheaply, with the feweſt Selfiſh Deſigns, and which ſhall handle his, and the Nation's Money, with the cleaneſt Hands: But when by the Favour of thoſe that Rule, one Side is become much ſuperior to the other, this Virtuous Emulation ceaſes, and both Sides contend only to put one another in the Wrong, each Side obſtructing what the other moves, let it be never ſo much for the Publick Good: But when the Miſchief is grown to ſuch a Height, that being of a Party, is to be the Principal, if not the Only Recommendation, then the Hotteſt Men, who are generally the Worſt and Corrupteſt Members of it, are ſure to have the moſt Power; And when the Adminiſtration is in their Hands, they proceed without Comptroul; for the Side which ſhould oppoſe them is diſcountenanc'd, frown'd upon, out of Credit, and diſcouraged from inquiring, becauſe their Inquiries are blacken'd and miſrepreſented; And when all this happens, they who have the Power, rob the Prince, waſte his Treaſure, and run him into immenſe Debts: Thus Kings heretofore, who ſhewed themſelves partial to a Party, had the Service only of the worſt Part of their People, and their Reigns were commonly anxious and unquiet, becauſe, when engag'd with a Side, they were often forc'd, againſt the Nature of their Office, to protect the Bad againſt the Good, and even to defend the Male-Adminiſtration by which they ſuffer'd.

The Letter from our kind Correſpondent *A. Z.* is come to Hand, and ſhall be inſerted the firſt Opportunity.

Printed for *T. Payne*, near *Stationers-Hall*. 1725

NUMB. LI.

THE True Briton.

To be continued Weekly. NOV. 25. 1723.

—Hic Niger eſt, hunc tu, Romane, caveto.

HOR.

THERE are many pernicious Creatures that ſeem, as it were, to be born to be profeſs'd Enemies to the Repoſe of all the World: Of all theſe obnoxious Animals, who make to themſelves an execrable Livelihood, by diſturbing the Peace

and Quiet of Humane Society, there is no any ſo fatally miſchievous, and ſo frightfully dangerous, as that Wretch, who makes uſe of all the proper Artifices which intitle him to the Name of a *Common* INFORMER.

If we conſider him with regard to himſelf, we ſhall be apt to deplore and bewail the weak and lamentable Condition of Man's Nature, that it ſhould ever be capable of falling ſo deſpicably low, that it ſhould ever be unhappily liable to ſuch monſtrous Corruptions, as are the daily Practices, and hourly Purſuits of this Sort of Miſcreant, of this Two legg'd Beaſt of Prey. An INFORMER is the very worſt Child of Perdition; He is an Abſtract of Miſchief in its moſt frightful Shape; the moſt hideous Piece of Deformity; the moſt ugly Prodigy that Nature, in her utmoſt State of Depravity, can poſſibly produce.

The main Delight and Pleaſure which he takes, conſiſts in diſtributing about him the Seeds of Strife, Diſcord, and Confuſion; in ſcattering as much Pain and Torment, as he poſſibly can, among all with whom he converſes. The poor *Good Man*, that is frail in his Notions of Things, that is weak of Underſtanding, but truly honeſt

in

the Diſpoſition of his Heart; that is open, ſincere, and righteous in his Deſires, but perhaps a little imprudent in his Conduct: Such an innocent Man, who has all the Right in the World to the Inſtruction and Aſſiſtance of every faithful Companion in Life that is bleſs'd with ſuperior Talents, is the very Perſon, whom the faithleſs and perfidious Informer takes an Inhumane Satisfaction to beſet and betray. And he is, if conſidered in this Light, as dangerous with regard to others, as he is deformed with regard to himſelf.

Such a Man, ſurely, can never be ſaid to *enjoy* Life himſelf, let him make what Advantages he will, who is thus eternally breaking the Reſt, and diſturbing the Enjoyments of his Fellow-Creatures. He muſt, at ſome deliberate Hours, let him be as harden'd as he will, be pain'd with the levereſt Remorſe, that he is the Terrifier and the Tormentor of Honeſt and Virtuous Men, and the Abomination of that GREAT BEEING, who ſuperintends over all human Affairs, and ſees the Secreets of all Hearts. In this View, he can look upon himſelf as no better than an Incarnate *Dæmon*, that gratifies the moſt helliſh and cruel Appetites, in leading well-meaning Men into

Temptation, and in beholding them ſuffer for the very Crimes of which he knows himſelf to have been the Main Spring, the Maſter-Engine, and the Original Author.

If an Honeſt Man falls into the Company of any other wicked Set of Men upon Earth but *theſe*, he has nothing to fear, nothing to apprehend, but from the Contagion of their Vices, and may make his own Virtue his Safeguard: But if he unluckily lights into the fatal Converſation of an Artificial and guileful *Informer*, his very *Virtues* themſelves, will be made the Meaſures of his own Undoing. ——— Is there, for Example, a Man who is a warm and ſincere Defender of *Juſtice*, but happens to be of a Temper a little too apt to be inflamed on a ſudden, againſt any Perſon who is made appear to have acted in direct Oppoſition to that Virtue? Why then, ſuch a Man is known by an *Informer*, as ſoon as he has eyed him and marked his Diſpoſition, to be a proper Object of his cruel Deſigns, and he doubts not to make him his certain Prey. The ſmiling Ruffian will pick him up, inſinuate himſelf into the Boſom of this Unhappy Innocent, and hug him 'till he devours him. The *Informer*, in ſuch Company, is always loudeſt in his Zeal of ſpeaking in Praiſe of that Virtue and Worth, which he is that

ſame

ne Moment longing and conſpiring to be-
y. He would make his innocent Compa-
n believe, by his colourable Diſcourſes,
at he has ſettled within his own Conſci-
ce all the Rules and Maxims that are ſuf-
ient to uphold a whole Court of Juſtice,
ough his Deſign is to violate, by that
eans, every Degree of Common Honeſty.
e artful Villain wins by theſe frequent,
eſe double tongu'd, and plauſible Ha-
ngues, the Heart of the ſimple and upright
ain-dealer. He then, from Time to Time,
ops prejudicial Hints, and falſe Accounts
ſome Great Men, which wound their
haracter by Degrees; till at laſt, the Ho-
eſt Man, by the ſeveral Impreſſions which
credulouſly ſwallows from ſo ſeeming a
aint, believes ſuch Great Perſonages to be
e very Oppoſites of what they really are,
nd ſimply utters ſome warm and unguard-
d Expreſſions, with an Honeſt Indignation,
gainſt Perſons, whom he has ſuch ſeeming
ood Evidence to induce him to believe
ighly Criminal. When ſuch a vile Dou-
le-Dealer has brought an honeſt imprudent
an to theſe Lengths, away he goes to
erſons in Power, informs them of the baſe
ſage their Characters ſuffer; gets a ſimple
an puniſhed for a Crime of which himſelf
as the real but hidden Source, and perhaps

obtains

obtains a Reward for his Diſcovery, fr
thoſe Great Perſons themſelves, wh
he induſtriouſly cauſed to be thus publicl
traduced.

In this View, *Informers* are as det
able to Great and Wiſe Men, as t
are fatal to Little Ones that are ſimple
Honeſt.

Methinks, therefore, a Man who is *Tr*
Great, will never be induced to give Ea
ſuch execrable Wretches as theſe; much
imploy them. Any Perſon in Author
muſt know, that an *Informer* cannot c
himſelf under that Title, without bein
Deſigning Man; And who will truſt a *D*
ſigning Man in Affairs where, if he does
find any Work ſtirring, and ready cut o
as I may ſay, to his Hands, he can, if
pleaſes, (and he certainly will if he c
becauſe it is his Intereſt) create him
Buſineſs, tho' it is at the Expence of t
Perſon's Fame, from whom he hopes a R
ward? Would it not be more becoming
Wiſdom of a Great Man, when ſuch a F
terer offer'd himſelf in the Quality of
Informer, though he did it with all
artfull Addreſs and Eloquence, and all
ſeeming Sincerity, that could be, to imagi
that all the true Sentiments, which he g
ed over with the flattering Ornaments

Spe

eech, were no more than if, in plain erms, he ſhould have deliver'd himſelf us: *Sir, or, my Lord, If you will feed e with Money, I will make it my Care d Study to procure you to be heartily a-ſed and affronted, I will make even any* Honeſt *Men, by ſome Arts I have, te you, that would otherwiſe naturally e you; I will find out ſuch Ways and eans, that, rather than fail, I will draw ſome unwarry People in ſpite of their n Teeth, to think Ill of you, ſpeak Ill of u, and offend you, that you may have the leaſure of puniſhing thoſe Perſons, who ould otherwiſe, perhaps, have extoll'd ur Conduct, and whom you, in your Turn, ight perhaps have had Cauſe to approve r their Honeſty, Simplicity and Juſtice.*

As *falſe Informers* therefore, are prejudi-al to all Ranks of Men, methinks it is a reat Pity there ſhould not be ſome ſevere aws enacted againſt them. The Generati-n of People called *Blacks*, that has of late iſen up among us, conſiſts of Perſons, whoſe lunders and Murders cry aloud for ſevere haſtiſement: But *baſe* and *falſe Informers* re, if poſſible, the proper Objects of greater engeance than the former; They deſerve o be included under the Name of *The Blacks*, and to have the ſame Puniſhments

aſſigned

aſſigned them. They are downright Man-hunters: And Perſons that have had the greateſt Authority to ſuppreſs them, and neglected doing it, have, in former Times, been hunted to Death by them, and have had the Fate of *Acteon*, who fell a Prey to his own Hounds. There are no Men of Honour but what had rather lay down their Lives, than have their good Name murder'd; and if a *baſe Informer* does not reach the *Perſon* of a Man, he is ſure, in a great Meaſure, to deſtroy and kill the *Reputation* of any one when he heartily undertakes it.

Since, therefore, it is impoſſible to enumerate all the Evils, to which theſe Miſcreants may expoſe the *Little*, the *Great*, the *Virtuous* and *Innocent*, it would be Happy, if, whenſoever any of them ſhould chance to be found and diſcover'd crowding in among *True Britons*, with an Intention to do Miſchief, there ſhould be a wholeſome Law made, that *Tranſportation*, at leaſt, ſhould be their Puniſhment.

Printed for *T. Payne*, near *Stationers-Hall*. 1723

NUMB. LII.

THE True Briton.

To be continued Weekly. NOV. 29th. 1723.

Miraris cum tu argento post omnia ponas ;
Si nemo præstet, quem non merearis, amorem.
HOR.

WHenever a wicked Minister finds he has brought upon himself the *Odium* of his Fellow-Subjects, in order to palliate his Offences, and excuse his Conduct, he generally imputes to the *Variableness* and *Inconstancy* of the *People* the Opposition and Ill-will he meets with in the Prosecution of his unjust Designs. So great is the Presumption and Partiality of such a Man to his *Single Self*; as to arraign and condemn the *Judgement* and *Senses* of *Millions* of People, who are sufferers by his Administration, rather than to take to himself the deserved Blame of his own wit-

Mankind, 'tis true, is fond of *Novelty*, and the *riſing* Stateſman is generally more approv'd and applauded, than when he has rivetted himſelf in the Affections of his Maſter, and grown into the Envied Bulk of a *Favourite*. But this Change of Sentiment and Behaviour in the People with Regard to ſuch a Miniſter, is not ſo much the Effect of *Levity* in the *one*, as of *Evil Conduct* in the *other*. The New Miniſter uſually paves his Way to Power by the Diſgrace of his Predeceſſor; and as Male-Adminiſtration is generally imputed to the fallen Favourite, and that the Publick has laboured under ſome Hardſhips and Oppreſſions, the natural Conſequences of his Miſmanagements, 'tis no Wonder that the People purſue the One with Obloquy and Reproach, and confirm, with unanimous Acclamations, the Prince's Choice of the Other, in Hopes to be freed, by his Means, from the Difficulties to which they were ſubjected by the Conduct of the former.

But if a little Time convinces the World, That the New rais'd Grandee, far from rectifying the Abuſes introduced by his Predeceſſor, trades in the ſame Steps, and even lays *greater* and *heavier* Burthens on the People than thoſe which they groan'd under before, what muſt be the natural Conſequences of ſuch Oppreſſions, but Murmurs and Uneaſineſs? Or, How can it be expected but

that the Indignation and Diſcontents of the Publick, thus fruſtrated in their juſt Expectations, ſhould riſe to a Height proportionable to their Diſappointment? and that they ſhould load with Execrations the ſame Man whom (while they hoped better Things from him) they followed with Acclamations? This Behaviour of the People is certainly very juſt and equal. They are ſtill conſiſtent with themſelves; and 'tis the *Miniſter* and not *they*, that ought to be charged as well with *Inconſtancy* as *Degeneracy* and *Ingratitude*: And he ſtands equally condemned by the Rules of *True Policy* and *Honeſty*, for not erecting on ſuch favourable Prepoſſeſſions, when it was ſo much in his Power, an abſolute Empire in the Affections of his Fellow-Subjects, which, no doubt, would be the ſureſt Means to recommend him ſtill more to the Eſteem of his Maſter, and thereby eſtabliſh his Adminiſtration on the beſt and moſt permanent Baſis, the reciprocal Intereſt both of *Prince* and *People*, which a good Miniſter will always eſteem to be inſeparable.

Of all the Countries in *Europe*, *England* and *Naples* are cenſur'd moſt in Authors for Levity and Diſaffection to Governors. The People of theſe Two Kingdoms are ſaid to be prone to Change, and never long pleaſed with their Rulers: But I cannot give into the Charge, nor think there

is any Foundation in Juſtice for this National Cenſure. Contrary Proofs may be given for this Kingdom, to go no farther back, in its Affection to King *Charles* II. notwithſtanding the Luxuries of his Court, and many Inſtances of Male-Adminiſtration and Oppreſſion in his Reign.

As to *Naples*, the Diſtance they are at from their Prince, and the Adminiſtration of Viceroys to which they are ſubjected, (who generally ſtudy to make their Fotunes at the Publick Expence, and being Governors but for an uncertain Time, haſten to accumulate Riches) are principal Cauſes of the Miſery and Diſcontents of that Nation. Had it not been for Exorbitant Gabels, *Maſſanello* would have found no Followers. Nor would the *Neapolitans* have riſen as one Man, to throw off the *Spaniſh* Yoke, and declair for the preſent Emperor, had not the Duke *d'Eſcalona*, Viceroy for *Philip* V. been a weak Man, and made a Property of the People. And if his Imperial Majeſty would condeſcend to appoint an Arch-Dutcheſs his Siſter, to reſide among that People, (as was promiſed in his Name to the *Neapolitans* when they ſubmitted to His Obedience) inſtead of Viceroys, the beſt of whom are but Sponges on the Publick, the Imperial Court, in all probability, need never more be ſubject to the ſhocking Apprehenſions which alarm their Cabinet,

rom the Diſaffection of that People, every ime a *Spaniſh* Squadron appears in the *Me-diterranean.*

There are very few Inſtances, if any, of ſurrections or Murmurs in any Nation nder the Sun, where the People have not een oppreſs'd, and where the general In-reſts of the Publick have been purſued. What Hardſhips, what Taxes, what De-ruction and Havock of the Flower of their outh, have not *Ruſſia*, *France* and *Sweden* ndergone, to ſupport the tow'ring Pro-ects and enterprizing Views of the preſent *zar*, and the late *French* and *Swediſh* Monarchs? And yet how patiently! how aithfully! while they have had the Pleaſure of eing commanded by active and martial Prin-es, who would ſuffer none to pillage them ut themſelves, and that for the Acquiſition of Falſe and Fantaſtick Glory; whilſt the Breaſt of very Private Man has glow'd with a Spark of the ame Fire, and every little Creature has taken o himſelf *his* Share of Pride, flattering himſelf to artake in the Glory of his Prince, and the ex-ended Limits of his Native Country; to which, ndeed, he might lay ſome Sort of Claim, becauſe hey were purchaſed at the Expence of his Blood, nd the Loſs of Liberty, and all the valuable omforts of Life. And to ſo great a Degree as this *falſe Glory* reign'd in every Little *Gal-c* Boſom, that nothing has been more com-non, than to hear the very *Refugees* who are diſ-erſed Abroad in Foreign Countries, and reckon hemſelves perſecuted for Religion, as well as Mil-ions of poor Wretches who inhabit that Kingdom,

and

and are, in a manner, destitute of Food and Raiment
-boast, with a Pleasure so great as has made them, for
the Time, forget their *Sufferings*, their *Hunger*, and
their *Nakedness*, of the Magnificence an Conquests o
their *Grand Monarque*, who to support the same
amidst the exuberant Plenties of a most benefi
cient Climate, had reduced them, their Fami
lies, and half their Nation, to a State of Be-ga
ry. And were we to look into other Nations
and Countries more remote, we shall find, Tha
the Distractions in *Poland*, the shaking off the
Yoke of Absolute Power in *Sweden*, the Revolu
tions in *Portugal* and *Persia*, as well as the Revol
of the *United Provinces*, and the late *Happy Revo
lution* in *England*, are so many Confirmations o
the Truth of our Argument, and have been al
owing to *Male-Administration*, rather than to th
Levity of the People, who generally bear a grea
deal before they grow violent.

This being the Case, all wise Prince
have had a watchful Eye on the Tran
sactions of their Prime Ministers; and a
soon as they have discover'd a National
Odium run strong against the Administra
tion of such, and that an over-grown Mi
nister had amass'd immense Wealth by ne
farious Practices and the Plunder of hi
Fellow-Subjects, they have not though
proper to protect *One Man* to the Injury
and Abuse of *Millions*, but have made
timely Sacrifice of such a Person, to ap
pease the Resentments of an injur'd Nati
on, and so have dissipated the gathering
Storm

Storms of general Diſcontent, and there-
by render'd their Reigns Happy and Glo-
rious.

I cannot give a better Inſtance of this,
than by the following Paragraph, which
Davenant collects from Two excellent *En-
gliſh* Hiſtories, in Pages 307, 308, of his Diſ-
courſe on *Reſumptions*, which being very
brief, I ſhall tranſcribe intire, with a ſevere,
but juſt Reflexion of that Gentleman, on ſe-
veral Miniſters, who in the Times ſince
thoſe of *Henry* I. have fill'd the princi-
pal Poſts of Honour and Profit in this King-
dom.

"The firſt Great Perſon whom we find
" queſtion'd ſince the *Norman* Government,
" was *Ranulphus* Biſhop of *Durham*, who
" bore the Office of what we now call
" Lord Treaſurer of *England*, in the Time
" of *William Rufus*. This Man had been
" the Principal Inſtrument of the Profuſion,
" and of what is its Conſequence, thoſe Ex-
" tortions, that diſgrac'd the Reign of *Ru-
" fus*: Of whoſe Times *William* of *Malmſ-
" bury* ſpeaking, ſays, None were then
" Rich but ſuch as dealt with the Exche-
" quer, *Nullus Dives, niſi Nummularius.*
" This wicked Miniſter was brought to Pu-
" niſhment by *Henry* I. who caſt him into
" Priſon, and loaded him with Chains.
" *Matthew Paris* ſays, *De Communi Conſilio
" Gentis Anglorum poſuit eum Rex in vin-
" culis*

"-ius. *Malmsbury* gives him this Character,
"-Randulphus *Clericus ex infimo genere homi-*
" *num, Lingua & Assiduitate provectus ad*
" *summum; Expilator Divitum, Exter-*
" *minator Pauperum, Confiscator alienarum*
" *Hereditarum Invictus Causidicus, & cum*
" *verbis, rum rebus immodicus, nec aliorum*
" *curaret odium dummodo complaceret Do-*
" *minum.* It seems he was a little Insolent
" Fellow, who by his fluent Tongue and
" cringing at Court, had got Power enough
" to do much hurt in *England*: A mischi-
" vous Tool against the Publick, as well as
" an Oppressor of private Men: Subtle to
" invent Wickedness, and Bold to put it in
" Execution, and one who would stick at
" nothing to raise himself. *Matthew Pa-*
" *ris* speaking of him, says, He was, *Homo*
" *perversus, & ad omne Scelus paratus,*
" *quem Rex constituerat Procuratorem suum*
" *in Regno ut evelleret destrueret, raperet*
" *& disperderet, & omnia omnium bona ad*
" *Fisci Commodum comportaret.* We have
" thus painted out this Statesman in the
" Colours as he is represented by those Two
" Venerable Writers. And he so much re-
" sembles several bad Ministers, who, in
" the Ages since, have succeeded both to
" his Post and Power, that one would
" think they had chosen to take him for
" their Pattern.

NUMB. LIII.

THE True Briton.

To be continued Weekly. DEC. 2. 1723.

Adde quod ingrato meritorum judice virtus
Noſtra perit. ---- LUCAN.

To the Author of the True Briton.

SIR,

I Take the Liberty to recommend the following Lines from *Ben. Johnſon's* Excellent Play of SEJANUS, which will ſhew the Methods uſed in the Adminiſtration of Evil Miniſters, in former Ages, to ſuppreſs the Publick Spirit of ſuch Authors as have dared to paint in

proper Colours their vile Tranſactions. That Excellent Poet, after having ſet forth the Artifices made Uſe of to deſtroy *Caius Silius*, a great *Roman* General, introduces in his third Act, the Senate conveen'd for the Trial of *Cremutius Cordus*, for aſſerting, in a Book of *Annals* which he wrote, *That* Caſſius *was the laſt of the* Romans; and, I believe your Readers will not be diſpleas'd if I tranſcribe the whole Scene, which ſhews by what *Inuendo*'s and *ſtrain'd Inferences* the Tools of *Sejanus* endeavour'd to hunt down that *Roman Annaliſt*.

Enter (into the Senate) Præco, Cordus, Satrius, Natta.

Præ. Cremutius Cordus! Cord. Here. *Præ. Satrius Secundus, Pinnarius Natta*, You are his Accuſers. *Arruntius* *, Two of *Sejanus*'s Blood-hounds, (whom he breeds
With Humane Fleſh, to Bay at Citizens.
Afer †. Stand forth before the Senate, and confront him.
Satrius. I do accuſe thee here, *Cremutius Cordus.*
To be a Man *factious* and *dangerous*,
A *Sower of Sedition* in the State,
A *turbulent* and *diſcontented* Spirit;
Which I will prove from thine *own Writings* here,
The *Annals* thou haſt publiſh'd; where thou bit'ſt
The *preſent Age*, and with a *Viper's Tooth*,
Being

* An honeſt *Roman* Senator. † A ſmooth-tongu'd Declaimer, and Tool of *Sejanus*.

Being a *Member* of it, dar'st that Ill
Which never yet *degenerous Baſtard* did
Upon his *Parent*.

Natta. To this I ſubſcribe;
And, forth a World of more Particulars,
Inſtance in only one: ---- Comparing *Men*
And *Times*, thou praiſeſt *Brutus*, and affirm'ſt
That Caſſius *was the laſt of all the* Romans.

Cotta *. How? What are we then?

Varro *. What is *Cæſar!* nothing?

Afer. My Lords, this ſtrikes at every *Roman*'s Private,
In whom reigns Gentry and Eſtate of Spirit,
To have a *Brutus* brought in Parallel,
A Paricide, an Enemy of his Country:
Rank'd and preferr'd to any *real Worth*
That *Rome* now holds. This is moſt ſtrangely Invective,
Moſt full of Spight and inſolent Upbraiding.
Nor is't the *Time* alone is here diſpriz'd,
But the *whole Man of Time*; yea, *Cæſar*'s *Self*
Brought in *Diſvalue*; and *He* aim'd at moſt
By OBLIQUE *Glance* of his *Licentious Pen*.
Cæſar, if *Caſſius* were the *Laſt* of *Romans*,
Thou haſt no Name.

Tiberius. Let's hear him anſwer. Silence.

Cordus. So innocent I am of *Fact*, my Lords,
As but my *Words* are argu'd: Yet thoſe *Words*
Not reaching either *Prince*, or *Prince's Parent*,
The which your Law of Treaſon comprehends.

* *Cotta* and *Varro* Two Senators (the latter Conſul)
an Implements of *Sejanus*.

Brutus and *Caſſius* I am charg'd to have prais'd;
Whoſe Deeds, when many more beſides my ſelf
Have writ, not one hath mention'd without Honour.
Great *Titus Livius*, Great for Eloquence
And Faith amongſt us, in his Hiſtory
With ſo great Praiſes *Pompey* did extoll,
As oft *Auguſtus* call'd him a *Pompeian*;
Yet this not hurt their Friendſhip. In his Book
He often names *Scipio*, *Afranius*,
Yea, the ſame *Caſſius*, and this *Brutus* too,
As worthieſt Men; not Thieves and Paricides,
Which Notes upon their Fames are now impos'd.
Aſinius Pollio's Writings quite throughout
Give them a Noble Memory; ſo *Meſſala*
Renown'd his General *Caſſius*: Yet both theſe
Liv'd with *Auguſtus*, full of Wealth and Honours.
To *Cicero's* Book, where *Cato* was heav'd up
Equal with Heav'n, what elſe did *Cæſar* anſwer
(Being then Dictator) but with a penn'd Oration
As if before the Judges? Do but ſee
Antonius' Letters: Read but *Brutus'* Pleadings;
What vile Reproach they hold againſt *Auguſtus*
Falſe, I confeſs, but with much Bitterneſs.
The Epigrams of *Bibaculus* and *Catullus*,
Are read, full ſtuff'd with Spight of both the *Cæſars*
Yet Deified *Julius*, and no leſs *Auguſtus*,
Both bore them and contemn'd them. I not know
Promptly to ſpeak it, whether done with *more*
Temper or *Wiſdom*: *For ſuch Obloquies,*
If they deſpiſed be, they die ſuppreſt;
But if with Rage acknowledg'd, they're confeſt.
The *Greeks* I ſlip, whoſe *Licence* not alone
But alſo *Luſt*, did 'ſcape unpuniſhed:
Or where ſome one, by *Chance*, Exception to

He *Words with Words reveng'd.* But, in my Work
What could be aim'd more free, or farther off
From the Times Scandal, than to write of those
Whom Death from *Grace* or *Hatred* had exempted?
Did I, with *Brutus* and with *Cassius*
Arm'd, and possess'd of the *Philippi* Fields,
Incense the People in the Civil Cause
With *dang'rous Speeches*? Or, Do they, being slain
Seventy Years since, as by their Images,
(Which not the Conqueror hath defac'd) appears,
Retain that guilty Memory with Writers?
Posterity pays *every Man* his *Honour.*
Nor shall there want, though I condemned am
That will not only *Cassius'* well approve,
And of Great *Brutus'* Honour mindful be,
But that will also Mention make of me.

Tiberius. Take him hence.
We shall determine of him at next Sitting.
Cotta. Mean Time give Order that his Books be burnt
To the *Ædiles*
Sejanus. You have well advis'd.
Afer. It fits not such *licentious Things* should *live,*
T' upbraid the Age.
Arr. If th' *Age* were *good* they might.
Latiaris. Let 'em be burnt.
Gallus. All sought and burnt to Day.
Pra. The Court is up. *Lictors* resume the *Fasces.*

Manent Arruntius, Sabinus, Lepidus.

Arr. Let 'em be burnt! O how ridiculous
Appears the Senate's brainless Diligence.

Who-

Who think they can, with *preſent Power*, extinguiſh
The Memory of all *ſucceeding Times*!

Sab. 'Tis true; when (contrary) the *Puniſhment*
Of Wit, doth make th' Authority increaſe.
Nor do they ought, that uſe this *Cruelty*
Of *Interdiction*, and this *Rage* of *Burning*;
But purchaſe to *themſelves* Rebuke and Shame,
And to the *Writers* an Eternal Name.

Lep. It is an Argument the Times are ſore,
When *Virtue* cannot ſafely be *advanc'd*,
Nor *Vice reprov'd*.

To the Author of the True Briton.

Durham, Nov. 16. 1723.

SIR,

HAVING been at this Diſtance almoſt ever ſince I ſent you my laſt very long Letter, your Paper No. XLV. but very lately came to my Hands.

As to the Requeſt made by the Gentleman who does me the Honour to ſubſcribe himſelf *Philoorthodox*, that I would continue the Subject of my Letters from the *Revolution* down to the preſent Time, and which you are pleaſed to recommend to my Conſideration; I had once intended ſo to do, and for that Purpoſe had extracted ſome Materials from the Writings of the principal Diſſenting Teachers; and in particular from the *Vindication* of that very Mr. *Pierce*, which your angry Correſpondent of

Nov.

Nov. 4. oppoſes to me; Who, amongſt other innumerable Inſtances of Scandal, irreverently tells us *p.* 211. *That the Ceremonies of the Church of* England *are dear at the Price of one Single Half-Peny*, and imputes *Relicks of Popery*, *Cruelty*, *Schiſm*, and what not; to the Eſtabliſhed Church. I ſay, I had intended ſo to do; But ſome very preſſing Affairs calling me into the Country, and my whole Time being fill'd up with Endeavours to ſave a Worthy Family from the Jaws of Ruin, I am obliged to quit my Deſign, and ſhall be very glad, if what you have been pleaſed to inſert from me, may be thought to merit the Favour of being continued and concluded by ſome other of your worthy Correſpondents.

I the rather wiſh this, becauſe as your Papers are not calculated only for the *Amuſement* of a *ſhortliv'd Day*, but in all Likelihood will tranſmit to late Poſterity the Subjects on which they treat, ſo I promiſe my ſelf, that the Completing of this Deſign, of deducing from undeniable *Matters of Fact*, the *Actions* and *Provocations* of our Sectaries, will be of more Service, and carry a greater Weight, than the beſt *Single Authorities* or *Arguments* that can be produc'd; becauſe *They* can only be the *Judgment* of *Parties* in the Diſpute, however *Excellent* and *Unanſwerable*. And it is certain, that the *Principles* and *Practices* of theſe Conſtant Diſturbers of our Peace, are ſuch flagrant Arguments againſt them, that they need no more than a bare Recapitulation, or Deduction from *inconteſtable Facts* and *their own Writings*, to merit the

the Abhorrance and Censure of all unprejudiced Minds.

I heartily wish you Success in your Generous Labours for the Publick Good, and remain,

SIR,

Your Constant Admirer,

and humble Servant,

ORTHODOX.

Printed for *T. Payne*, near *Stationers-Hall*, 1723.

NUMB. LIV.

THE True Briton.

To be continued Weekly. Decem. 6. 1723.

Pallida Mors æquo pulſat pede pauperum tabernas,
Regumque turres.——

HOR.

THE Death of the REGENT of *France* is now the Subject of every Body's Diſcourſe: We expect ſhortly to ſee a Time appointed for Publick Mourning to be worn in Remembrance of that Great Perſonage, who ſo ſuddenly departed from the Stage

of this World: And as there is no doubt, but that ſuch a General Outward Shew of Grief, will be accompanied with an Inward and Senſible Concern of many conſidering and ſincere Perſons, at the Loſs which the World may probably ſuſtain upon the Deceaſe of ſo important a Miniſter of Affairs, that muſt neceſſarily bear a Relation with the Tranſactions of ſeveral Courts of *Europe*, I ſhall for the Entertainment of this Day, endeavour to form a Wholeſome and Political Meditation upon *Death*.

I had no ſooner ventured to write down the Words, *A Political Meditation upon Death*, than I preſently foreſaw, that many People would be ſurprized at the Oddneſs which there ſeems to be, at firſt Sight, in that Phraſe; and in ſuch a Way of Thinking, I very well know, it is the common Opinion, That Great Politicians give themſelves but little Trouble and Uneaſineſs about *Death*, and ſuffer themſelves to be but ſlenderly touch'd with any of thoſe Ideas, about the pleaſing or unpleaſing Circumſtances, that may be conſequential to the Period of a Good or Bad Life, which ſo deeply occupy the Minds of more Illiterate Perſons, who go under the Denomination of *Chriſtians*. But how generally

nerally ſoever this Notion may have obtain'd in the World, I cannot intirely come into it. A wiſe Miniſter, that ſees with ſo much clearer Eyes than other People, the ſeveral Subordinations of Men, and the Means by which all the Humane Species are govern'd in the ſeveral Parts of this Habitable World; that looks abroad, and beholds the Riſes and the Falls of mighty Empires, brought about by little Means, and yet quite beyond the Reach of Humane Providence to foreſee or prevent; ſuch a Wiſe Miniſter muſt acknowledge ſooner than any other Perſon, that they are the plain outward Marks of an Invisible Almighty Hand, which alone could move ſuch ſmall Inſtruments, as it ſometimes does, to bring about ſuch amazing and wonderful Turns, for Ends that we know nothing of, 'till they are brought to their Perfection and Accompliſhment.

Such a Man, when he does conſider, that the Great Superintendant over Human Affairs, is ſo active in them, muſt think, that he does ſome Things, becauſe He is pleaſed, and others, becauſe He is diſpleaſed with the Perſons or People, upon whom He acts them. He next forms to himſelf the Thought that the Deity muſt delight in Virtue, and that the Great Men, who do what is pleaſing in the Eyes of that Deity,

muſt be peculiarly Happy either in this or the other World, or both. From that Moment he regulates his Conſcience, and, after having examin'd what is proper to be done in his Station, he enters into a fix'd Reſolve, to perform whatever he thinks incumbent upon him, and whatever he believes will be moſt acceptable to the Great Author and Finiſher of his Being, in whoſe Preſence he knows he acts every Thing which he perform'd thro' the whole Courſe of his Life, and to whom he is ſure he is to give an exact Account of all of them, whenever that Courſe of Life ſhall be determined.

A MINISTER whoſe Head is fill'd with theſe Conſiderations, can never act amiſs. He knows, that every Day he lives, it is as much in Nature poſſible that he may die, as it is probable he ſhall fall aſleep after long watching. For this Reaſon he always keeps himſelf ready to give an Account to the *King* of Kings, when He ſhall be pleaſed to call him for that Purpoſe; and therefore takes mighty Care to do every Duty of that Office, which the Ruler of Heaven has allotted him under his Royal Vicegerent upon Earth.

Such a Man keeps his Conſcience in a perpetual Calm: He knows no Fear but one

and that is a Fear, which is the Beginning of True Wiſdom; a *Religious Fear*, that will not let him dare to think or to do an Ill Thing. Whatever Wordly Greatneſs he may promiſe himſelf might be the Conſequence of an Impious Action, he is ſure to diſdain and dread the doing of it, and is even, upon the *very Foundation* of that *Fear*, fill'd with ſuch *Fortitude*, and turned into ſuch *a Chriſtian Hero*, that no Human Terrors can any more compel or frighten him to do what he eſteems to be wicked, than any Human Rewards of Honour or Riches could *tempt* him to do it.

What can affect the Man with Fear who thus places himſelf under the Protection of a Being that is All-powerful? What Temporary Bribe can ſeduce the Man to do wrong, who has a lively Belief, that his doing Right will be attended with an Eternal Reward; and that the Maker of all the Riches of Nature is to be his Benefactor, after he dies, during a Life that is to know no End?

Such a Man, in all the Caſes that come before him, is inviolably attach'd to a Spirit of ſtrict Juſtice. He deſires to meet with it Above, and, as he knows that he can only have the ſame Meaſure of it *there*, as he diſtributes it *here below* to his Fellow Creatures, he is ſure to exert it here to the pureſt

Degree

Degree that he can with a Human Capacity, becauſe he has then the pleaſing Expectation, that the Rewards deſign'd by Juſtice itſelf to be beſtow'd upon the Juſt, will be dealt out to him, by that Being, who alone can exert the Goodneſs of Juſtice in its true Perfection.

Such a Miniſter is always Charitable; his Study and the Application of his Life is for the Relief of Mankind, who ſtand in Need of his Aſſiſtance. For he knows, when he weighs the Difference between *Temporal* and *Eternal*, that not only He, but the greateſt King that is his Maſter, is Poor and Needy in the Sight of the *King* of Kings.

He is never Proud, but ever Meek. For he knows that Pride for what the Greateſt Man alive enjoys, can be but tranſitory; and therefore not worthy a Wiſe Man, that is conſcious he is born to be Immortal; and he is well aſſured, that a Beggar, who is truly Meek of Heart, is intituled to a Bleſſing of Heaven that is endleſs, and therefore muſt be exalted above him.

Would you endeavour to make ſuch a Man as this ſo much as once ſtagger in Thought towards Injuſtice? he will tell you, He is to die, and give an Account to his great Maſter, and therefore will not do it. Will you tell him, He is to live long, have great Rewards,

Rewards, mighty Honours? He will answer, He must die sooner or later, and no Temporal Rewards, no Temporal Honours, can balance those which are Eternal: He is bound in *Policy* to refuse you. If you cannot *tempt* him to Injustice, will you *threaten* him into it; He has no Terror of any Thing but an Omnipotent Hand; If you put his Body to Death, you do but hasten his Reward; he falls but a *Mortal Victim*, to rise an *Immortal Conqueror*.

Such is a *Christian Politician*; He is a worldly Blessing to all under him, and procures an Eternal Blessing to himself: Death can never attack him unawares: Whether it creeps upon him by the *Secret Bowl of Poison*: Whether the *Sword of a Tyrant openly* robs him of his Life; or, whether Nature, indulging the *Force* of an *Apoplexy*, or any other *secret* and *sudden* Disease, Steals him from the World, he meets Death serenely in every Shape. A *Christian* ought to *hope* this the Case of the Deceased Prince in *France*, and then 'tis good to follow his Example.

But the Person, who is *Political* only with *Temporal Views*, and is no more than *Worldly Wise*, lays mighty Schemes; forms mysterious Plots and Conspiracies; heaps up Loads of Riches; is always afraid of Death;

it

it takes him in the midſt of them all! *Known to every Body*, but a *Stranger to himſelf*. He dies unpitied here, and accurſed hereafter? He finds himſelf a mere *Damocles* at a Feaſt, with a Sword over his Head; and diſcovers, too late, that he thought himſelf a mighty Politician, but is a Tool at laſt.

Printed for *T. Payne*, near *Stationers-Hall*, 1723.

NUMB. LV.

THE True Briton.

To be continued Weekly. DEC. 9. 1723.

Ecce iterum Criſpinus.——

JUV.

I Have often lamented it as a particular Hardſhip, that whenever I draw the Character of any Great and Good Stateſman of Antiquity, not one of the *Hackney Scriblers*, my impotent Adverſaries, will adapt that Character to any of their virtuous Pay-Maſters. But no ſooner can I deſign the Picture of a *Sejanus*, or a *Ferdinando*, than immediately the whole mercenary Herd draw their envenom'd

Pens againſt me, and diſcover the Original in this or that Great Perſon of the M——. And yet if you ask that Great Perſon *himſelf*, he'll frankly own there is not the leaſt Reſemblance.

This partial and injurious Treatment I have more particularly experienc'd with relation to my *Spaniſh Manuſcript*, a Narrative of the Times in which it was wrote ſo candid and ingenuous, that I thought it not undeſerving the Publick Eye. At firſt, I muſt confeſs, I heſitated a little as to its Publication. I conſidered, that a Collection of Manuſcripts is ſeldom had Recourſe to, when once Mankind are aſſured they may ſave themſelves that Trouble, by peruſing genuine Copies of them in every Bookſeller's Shop. However, a Principle of Publick Spirit ſoon overcame that Conſideration, and determined me to let it appear Abroad in the World, to the apparent Diminution of the Value of my Library.

In Conſequence of my Promiſe, at the Cloſe of my Sixteenth Paper, I ſhall proceed to oblige my Readers with anonother Extract of this curious Piece, obſerviug only, that as I judge from the Order of the Pages, the Tranſactions mentioned in the former Part of this, muſt have been antecedent, in Point of Time, to thoſe of the other.

Page 9. ' At this Time *Don Carlos* ſat at the Helm of the ' *Spaniſh* Affairs, a Perſon of unſhaken Honour, and unſuſ- ' pected Probity; an ample Indication of which, was, that ' he died un-inriched by the Plunder of his Fellow Subjects. ' *Don Ferdinando* had, for ſome Time before this, had Preten- ' ſions to a conſiderable Share of the Adminiſtration; but ' *Don Carlos*, however he might admire his Eloquence, ſet a ' mean Value on his Actions, as conducted rather by the little ' paltry Cunning, and groveling Artifices, of a rural Attor- ' ney, than the Fine Genius, and Manly Sagacity, of a con- ' ſummate Stateſman. There were ſeveral Inſtances of *Don* ' *Carlos*'s Generoſity and Gratitude, in the Meridian of his ' Power, to Perſons from whom, in the Infancy of his good ' Fortune, he had received ſignal Obligations, and who, at ' the Time of conferring thoſe Obligations, little thought they ' ſhould one Day have Occaſion to owe to him their Lives ' and Liberties.

* * * * * * * * * *

The remaining Part of this Leaf in the Manuſcript is mouldered away with Age.

* * * * * * * * * * * * * * * * * * *

Page

Page 11. ‘ Thus was *Don Carlos* ſnatch'd away, in the ‘ Prime of his Years, and Fulneſs of his Power, at once ‘ from the Miniſtry and the World. He was ſucceeded in ‘ the prime Adminiſtration by another of the ſame Name, ‘ but of ſuperior Dignity. This was *Count Carlos*. He had ‘ the ſame Contempt for *Ferdinando* and his Creatures as his ‘ Predeceſſor, and was equally uncorrupt as to Money. In ‘ his Miniſtry arrived a Courier from *Cadix*, with the moſt ‘ fatal News that had ever yet afflicted *Spain*; namely, That ‘ by a Veſſel the Day before arrived at that Port, the Go- ‘ vernor had received Advice, that the rich, the ineſti- ‘ mable *Flotilla* from the SOUTH-SEAS (not long before ‘ diſcovered) in which all the Money'd People of *Spain* had ‘ embarked their Fortunes, was loſt, irrecoverably loſt, ‘ being foundered in a furious Hurricane, ſome Hundred ‘ Leagues from Shore, in an unfathomable Abyſs of Wa- ‘ ters. Never had there ſuch a Conſternation overſpread ‘ the Face of the whole Kingdom. The People of *Madrid* ‘ and all the other Towns of *Spain*, ran about the Streets ‘ with Eyes upliſted, Hearts diſtracted, wrung Hands, and ‘ torn hair, crying out, We are loſt! We are ruined, and un- ‘ done! Our Wives muſt beg their Bread, our Children ‘ Starve, and ourſelves ſeek our Fortunes in Foreign Coun- ‘ tries! The only Conſolation of every Man was, that not one ‘ of his Neighbours or Acquaintance was leſs miſerable than ‘ himſelf. *Ferdinando* ſaw the Opportunity, and was too ſub- ‘ tile to neglect it. This was the Time for regaining his ‘ Ground, and, literally ſpeaking, fiſhing in troubled Waters. ‘ He publickly gave it out by his Friends, that he had an in- ‘ fallible Project for *weighing up* the *Flotilla*. He confeſs'd, ‘ indeed, the Place was unfathomable; but however, that if ‘ he could not find a Bottom, he could *make* One. This he ‘ gave out with ſo much Aſſurance, that the diſpairing People, ‘ like Sailors in a Storm, willing to lay hold on any Thing ‘ to reſcue them from imminent Deſtruction, applauded his ‘ Meaſures, and confided in the Solidity of his Scheme, ‘ though they knew nothing of the Nature of it, but by Re- ‘ ports fondly raiſed among themſelves; each Man, as he ‘ was impoſed on himſelf, ſtill impoſing on the Credulity of ‘ his Neighbour. However, the Generality of the Nation ‘ was ſo prepoſſeſſed in Favour of his Meaſures, that *Count* ‘ *Carlos*, for this, and other Reaſons, was obliged to reinſtate

' him in the Miniſtry. *Ferdinando* having thus accompliſhed
' all he aimed at, a little while after pulled off the Maſk.
' At length the Day was come for the meeting of the *Great*
' *Council*, which his Catholick Majeſty had conveened on pur-
' poſe to learn the Reſult of *Ferdinando*'s Labours. The Po-
' pulace now, in a different kind of Madneſs from that before
' ran about with Acclamations of——This Day ſpeaks
' the Angelick *Ferdinando!*——This Day ſhall we know
' the ſalutary Project of the Godlike *Ferdinando!*——
' And he, to convince them that their Expectations of him
' were well grounded, got up, as ſoon as the Council was
' ſitting, and made the following Harangue.

You muſt all be ſenſible, *moſt illuſtrious Dons*, that not the leaſt Tincture of Ambition or *Self Intereſt*, ever induced me to concern myſelf in the Adminiſtration of Affairs. I have one Ambition, indeed, and that is, Not to appear altogether unconcerned in Matters of the laſt Conſequence to the Welfare of my Country. It is not now a Time to tell you, that the *Flotilla* from the *South-Seas*, with its precious Cargo, is ſunk and loſt. I know you expect far other Things. You expect from me the Expedient I have been long contriving for its Recovery. To convince you therefore how juſtly you confided in me, I come now to inform you, That after reiterated Labours, and Midnight Studies, I have at length diſcovered, that *I know nothing of the Matter*. Lawrels, Triumphs, Ovations, and Civic Crowns, were the Rewards uſually decreed the haughty aſpiring *Romans* for deſerving well of their Country, but Millions for himſelf, Millions for his Relations, Honours for his Poſterity, and a Prince's Revenues for each of his Family, are the *little trifling* Acknowledgments expected, for theſe his eminent Services to his Country, by your *modeſt*, as well as indefatigable, *Ferdinando*.

' 'Tis impoſſible to expreſs the Confuſion this new Diſap-
' pointment flung the Nation into. Thoſe who knew from the
' Beginning how impoſſible it was for *Ferdinando*, or, indeed,
' any one elſe, to *weigh up* the *Flotilla*, now ridiculed their
' deluded Neighbours for their Credulity. But however other
' People might be diſappointed, *Ferdinando* certainly was
' not; for, by this Fallacy, he accompliſhed his Deſigns.
' Having by ſeveral Artifices deferred the Time of his being
' called upon to publiſh his pretended Scheme, he, in the
' mean Time, ſeated himſelf ſo firmly in the Miniſtry,

' that

that afterwards, upon Diſcovery of the Illuſion, *Count Carlos* did not think it adviſeable to take Meaſures for diſplacing him. What he would have done afterwards is uncertain, for he ſoon after died, to the great Satiſfaction of *Ferdinando* and his Creatures, who diſliked him for nothing more, than that he was always a profeſſed Admirer of the great Abilities of the afterwards unfortunate Biſhop of *Tortoſa*, and wiſhed he could have prevailed with him to come into his Meaſures.

'Nothing could be more agreeable to *Ferdinando* than the Situation he was now in. His Power was unrivalled, and his Meaſures unoppoſed. What Meaſures thoſe were, and how he exerted that Power, will be tranſmitted to Poſterity by more prolix Hiſtorians. For my own Part, I mention only ſelect Inſtances. His Method of ſupplying Vacancies in the publick Poſts of the Kingdom, was very extraordinary. When Perſons of uncontеſted Merit were propoſed to him to fill any Station, his uſual Anſwer was, —— That it was promiſed to a Half Brother's Son, or a Fifteenth Couſin. For my own Part, I am firmly perſuaded, that had there been a Vacancy in the Archbiſhoprick of *Seville*, and the moſt venerable Perſon in the Kingdom recommended to adorn it, I ſhould have been a very ſucceſsful Competitor, upon the ſole Merit of proving my ſelf deſcended from *Ferdinando*'s great Grandmother's Nurſe, or his Grandfather's Poſtilion.

Pages 12, 13, *and* 14, *contain the Extract I formerly publiſhed. Page* 15. 'The exalted *Ferdinando* grown mad at length with Pride and Power, nothing would content him now but *Canonization* after Death. In order to procure this, he took a Reſolution that ſurprized all *Spain*. A Reſolution of acting that Part he was of all others the moſt unqualified for, that of the *Saint*. And to induce a Belief that he really was ſuch, his Friends publiſhed the following Account of a Miracle wrought in his Favour, in the Neighbourhood of *Madrid*, which I give intirely upon their Credit, being ſomewhat ſcrupulous about the Belief of it my ſelf. It ſhould ſeem by this, as if he took for a Pattern, in his *ſanctify'd* Capacity, that holy Man St. *Anthony* of *Padua*, who once preached an eloquent Sermon for the Edification of an Audience of Fiſhes.

Saint

'*Saint Ferdinando* having obſerved, that all his pious La-
'bours to reform the groſs Immoralities of the Inhabitants of
'*Madrid* were fruitleſs, and taking Notice once more parti-
'cularly, that by his preaching he ſet all the People a Swear-
'ing, he reſolved to quit this Generation of Vipers, and ſeek
'the pleaſing Solitude of a Neighbouring Wood. He was no
'ſooner retired hither, when behold a Miracle! All the
'Dogs of the Neighbouring Towns and Villages, of that
'Kind called *Harlequins*, came running to him, leaping,
'dancing, careſſing, and fawning upon him. The good Man
'could not forbear burſting out into Tears of pious Joy;
'from which, as ſoon as he had recovered himſelf, gently
'waving his Right Hand, he awed the little Creatures into
'Silence and Order, who immediately, with Tails compoſed,
'and Ears *erected*, liſtned to what St. *Ferdinando* ſpake to
'them, which was as follows.

The divine Goodneſs, *my dearly beloved Harlequins*, is not more conſpicuous in any one *Species* of Creatures than in you. Man, vain Man, with all his boaſted Superiority of Reaſon, were he removed from that Sphere of Action, wherein his own *Species* is particularly converſant, how dully, how inſipidly, would he behave? Whilſt any of you, when, by the Friendly Aſſiſtance of ſome propitious Saint, you have been tranſformed to Human, with how ſurprizing a Dexterity have you not always acted your Parts, *moſt admirable Harlequins*!

My following little Diſcourſe to you ſhall be divided into Two Heads. The firſt ſhall regard thoſe Excellencies that are *peculiarly* yours, under your Original Form of *Dogs*, in Oppoſition to *Mankind*. And herein I ſhall obſerve to you, That aſſuming *Man*, fond of Panegyricks on Himſelf, proudly boaſts, That he has an *erect* Countenance and looks upwards. But though we allow it to be true, what advantageous Inference can he draw from hence? What Benefits accrue to Him from this Situation of his Phyſiognomy? Did ever any Man ſtumble over a *Star*, or break his Shins againſt the *Moon*? Did ever any one ſprain his Foot againſt a *Planet*, or tumble into a Ditch in the *Milky Way*? How much happier therefore are you, who having your Countenances prone to Earth, foreſee, and conſequently avoid, thoſe Ills, that continually aſſail *Man*? Envy him not then an imaginary Advantage,

that,

hat, far from being uſeful to Him, is productive of numberleſs Misfortunes.

The Exquiſiteneſs of your Olfactory Nerves *Man* Himſelf will not diſpute with you. Did ever any of *Human* Race pretend to ſcent a B —— like you? Ye *dear inimitable Creatures*, could I ever have excommunicated the Biſhop of *Torroſa* without you had depoſed *Hereſy* againſt him? Without your Aſſiſtance, how would he have triumphed over my impotent Fulminations? *This important Conqueſt I muſt for ever own as the Fruits of your good Policy, your Vigilance, your Delicacy of Conduct*, moſt faithful Harlequins.

Fidelity and *Gratitude* are Virtues that ſo eminently adorn all the Actions of your Lives, that *Man* juſtly regards a *Dog* as the Emblem of both, and is proud of being compared to Him for either. If it would not be a kind of Injury to the reſt, I would inſtance in One of you, and that is in *Harlequin EBONT*. 'Tis well known how a little while ago, I extended a charitable Hand to *feed* him, and ever ſince the little *ſportive* Rogue has continually danced round me with a *Hooked Stick* in one Paw, obſequious to my Whiſtle, and attentive to my Nod.

I come now in the ſecond Place, *my beloved Harlequins*, to conſider You in your other Capacity, that is, when by the propitious Aid of ſome friendly Saint you are transformed to *Human*. And under this Head I might again, without any Impropriety, mention to You *Harlequin EBONT*, for his Transformation having been imperfect, 'tis impoſſible to ſay, whether he is moſt *Man* or moſt *Harlequin*, being generally looked upon as half one, and half t'other. But omitting that, let me obſerve to you, with what diſtinguiſhed Reputation and Applauſe you acquit yourſelves in the moſt important Stations of *Human* Life. How volubly do great Numbers of you open in great Aſſemblies, *moſt eloquent Harlequins*? How piouſly do many of you bark in the Conventions of the Devout, *moſt venerable Harlequins*? With what a Grace does *Harlequin* CACOFOGO extend the Truncheon? With what Exactneſs does *Harlequin* SIMONI count the Quarterly Piſtoles? Nor can I help revering one happy Singularity in you, and that is, That whatever *Human* Appearance you put on, you ſtill retain every truly *canine* Quality.

I ſhall conclude all with a fervent Prayer, That a *good Saint* may never want a *good Harlequin*.

St.

' St. *Ferdinando* having finiſhed his Sermon, made a Signa
' to his Audience to withdraw, who, after Tokens of the moſt
' profound Submiſſion and Reverence, ran barking away, each
' to his reſpective Home.

My *Spaniſh* Author concludes this Story with remarking that if *Ferdinando* really was a Saint, He differed extremely from all the Saints that ever preceeded Him in one Reſpect for They, with whatever precious Offerings their Relicks might be honoured after Death, yet in their Life-times voluntarily embraced all the Miſeries of an indigent and penurious Life. St. *Ferdinando*, on the contrary, was always unpropitious to his Votaries, without inceſſant *Gifts* made to him in his Life-time; intirely regardleſs whether the People after his Deceaſe, ſhould *offer* to his Shrine Gold and Silver or Stones and Brickbats.

Printed for *T. Payne*, near *Stationers-Hall*, 1723.

NUMB. LVI.

THE True Briton.

To be continued Weekly. Decem. 13. 1723.

---- Equitis quoque jam migravit ab aure voluptas
Omnis, ad incertos oculos, & gaudia vana.
HOR.

To the Author of the True BRITON.

SIR,

I Think, I may, juſtly enough, apply to the *Stage*, in general, what Mr. *Bays*, in the *Rehearſal*, is made to ſay of his *Play*: The Theatre is a Kind of Political *Touchſtone*; for nothing ſooner diſcovers a *ſound* or *ſickly* State, than the *Taſte* of its People at the Theatrical Aſſemblies; where no previous rts of Preparation have been us'd, but the Audiences are ft free to their own natural Impreſſions.

I have been led into this Remark, by the cold and unkind eception which the new Tragedy of *Henry the Fifth* has met ith, in its Acting; and which appears, now the Play is ublished, ſo ſhamefully diſproportion'd to what ought to ve been expected, that one wou'd imagine nothing leſs than

a general Depravity, both of Morals and Reaſon, cou'd have render'd it poſſible. The very *Subject* of this Play gave it no weak Pretence to the Favour of all *brave Engliſhmen*: But the *Moral* it was written for, was ſo Generous, and Seaſonable, that it ought to have made its Intereſt the Care of *Both Parties*.

Thus have our Arms, triumphant, purchas'd Fame,
And Warlike England *boaſts a dreadful Name:*
Oh! that the bright Example might inſpire,
And teach my Country not to waſte her Fire!
But, ſhunning Faction, and domeſtick Hate,
Bend all her Vigor to advance her State.

The great and amiable Figure which King *Henry* makes throughout this Tragedy, as a *Monarch*, a *Stateſman*, a *Soldier*, and a *Lover*, ought, no doubt, to have endeared him in a very particular Manner, to a *Britiſh* Audience; and the following Reflection of that Merciful and Noble Prince, on the firſt Intelligence of a *Plot* againſt his *Life*, deſerves both Admiration and Applauſe.

——— Treaſon! ———'Tis impoſſible!
Whom has my ſhort Reign wrong'd? *——what want a People,*
Whom Wealth *and* Plenty *ſmile upon at* Home,
And whom Abroad, *the Fame of Arms makes* dreadful!
What wou'd Complaint *have* more? *——Ill-judging Vulgar!*
Were it not glorious to make Millions happy,
Who, that had Senſe of Bliſs, *wou'd be a* King?
The unbuſied Shepherd, ſtretch'd beneath the Hawthorn,
His Careleſs Limbs thrown out, in wanton Eaſe,
With thoughtleſs Gaze, peruſing the arch'd Heavens,
And idly whiſtling, while his Sheep feed round him;
Enjoys a ſweeter Shade, than That of Canopies,
Hemm'd

Hemm'd in with Cares, and ſhook by Storms of Treaſon.

But, when the Chief Agent of this Treaſon is delivered into his Hands, and proves to be his late Favourite *Miſtreſs* diſguis'd like a *Boy*, the more ſecurely to compaſs the Death of her Sovereign! what Prince, but ſo Magnanimous and Heroick a one as *Henry*, wou'd have drawn an Occaſion, from ſo bloody a Purpoſe, to *puniſh* her with *Pardon!* to melt her Soul with his *Tenderneſs!* —— Inſtead of reſenting her Inſults, with the Frowns of provock'd Majeſty, He conſiders his *own* Guilt, as a ſoftening of *hers*, and confeſſes, after a ſhort Pauſe, for Recollection of his Thoughts,

'Tis true, *fair Murderer!* *I have greatly* wrong'd *thee*:
And yet not I, *but what I once* was, *wrong'd thee!*
'Tis a ſad Theme! and Reaſon trembles *at it* &c.

Imagine a young Lady, of high Birth, blooming Beauty, powerfully Allied! of a violent and revengeful Spirit! urg'd and influenc'd by a Faction; remembring herſelf undone, and imagining, ſhe is not *only* forſaken, but *ſcorn'd*, and *hated*, by the Man for whom ſhe had ſacrific'd both her Quiet and her Honour! —— What *Power* of *Perſuaſion* muſt there be in Words and Sentiments adapted to a Scene, where this ruin'd and inrag'd Revenger (not reſtor'd to the faineſt *Hope*, but, on the contrary, *convinc'd*, that ſhe is to be *abandon'd for ever*) is, notwithſtanding, pleas'd, and ſatisfy'd, and gradually charm'd into a Return of her Paſſion, till it produces a Diſcovery of her Accomplices in the Treaſon, and her Death, by her own Hands, as an Atonement for her Purpoſe!

What a Torrent of Applauſe muſt have diſtinguiſh'd ſuch a Scene, in any Country, where the Audiences are accuſtom'd to be *awake*, and have a Reliſh of *Sentiments*, or a Feeling of *Humanity*! and to what muſt we impute it, that the Sex, *moſt concerned* in this Incident of the Play, ſeem'd ſo little to be *touch'd* by it! while as if they join'd in a Confederacy (to leſſen their own Value (they flock, with Ecſtacy, to ſupport ſome Tragedies and Comedies, where their Modeſty is ſhock'd, their Tenderneſs inſulted, and their Laſt Favours rewarded with Inſolence and Ingratitude.!

One would ſcarce think it poſſible, that the high and publick Virtues expreſt in the following Speech, could be heard

(from the Mouth of the *juſteſt Actor* in the World) without *Praiſe*! without *Notice*!

Still I regard Thee, with the ſame Deſires
Gaze, with the ſame tranſporting Pleaſure on Thee.
As, when our bounding Souls firſt flew together,
And mingled Raptures, in conſenting Softneſs:
But Kings muſt have no Wiſhes for Themſelves,
We are our People's Properties.——*Our Cares*
Muſt riſe above our Paſſions!—*The* Publick Eye
Shou'd mark no Fault on Monarchs:—'tis contagious!
Elſe, I, to Death had borne the dear Delight;
And bleſs'd in mutual Tranſport, ſtill liv'd Thine.

What *Engliſhman*, not as taſteleſs as the Bench he was ſitting on, cou'd liſten to that Deſcription of *Mercy* which I am about to inſert, and not thankfully remember his own immediate Happineſs, who lives in the glorious Reign of a Prince, ſo noted for his *Clemency*, that it always ſtands out, obvious, in the Liſt of his Royal Attributes!

Oh! do not, thus, with Cruelty's keen Breath,
Blow off, and ſcatter, the ſweet Dew *of* Mercy!
When, from the Heaven of Power, that ſoft Rain falls,
The thriving State looks freſh; Dominion proſpers,
And parch'd Rebellion *ſhuts her drowthy Gapings;*
Mercy *is the becoming* Smile *of* Juſtice:
This *makes her* lovely, *as her Rigour* dreadful!
Either, alone, *defective*: *But when* join'd,
Like Clay and Water, in the Potter's Hand,
They mingle Influence; and, together, *riſe*
In Forms, which neither, ſep'rate, *cou'd beſtow.*

But I had much ado, I muſt confeſs, to keep myſelf

myſelf from laughing out, when the King's *Prime Miniſter*, in the Play, the chief Manager of his *Treaſury*! a *Favourite*! and a *Traitor*! took upon him to counſel *Cruelty*, for the *Benefit* of the *Government*! Hear the Wretch, and ask yourſelves, If it be poſſible to *match* him?

---- Mercy *is a Topick,*
Copious and fair! ---- *But Men, who counſel* Monarchs,
Muſt ſmile at ſimple Nature's moral Dreams,
And skill'd in manly Rigour, caſt off Pity:
Pity! *that* Waſter *of a Prince's Safety*!
What! ---*ſhall a Villain* Hind *defy his* King,
Spurn at his Laws, and then cry -- Help me, Mercy!
I wou'd have us'd my Sovereign like a Slave,
And, therefore, muſt have *Mercy*! -- *Out upon't*!
'Tis the Prieſt's Rattle! -- Heaven's *ambroſial Diet*!
Too thin *a Food for* Mortals! -- *Men wou*d Starve *on't*!

Tho' I laugh'd inwardly and deſpis'd him, yet I felt my Indignation glow againſt him at every Word he ſpoke, and cou'd never bear the Sight of this Traitor Treaſurer with Patience, till they led him out to be *Executed*; and yet, even then too, the Audience, methought, ſate as much in the *Spleen*, as if *They* had been condemn'd to be hang'd with him.

I have ſeen this Play *acted*! — I have *read* it over and over, and ſtill, with freſh Amazement at the Faintneſs it was received with! It ſeems, the Author *made no Intereſt* (as the Phraſe goes) That is to ſay, was ſo Civil to the Ladies and Gentlemen, his Cotemporaries, as to ſuppoſe they were qualify'd to *hear* and *ſee* for *themſelves*;

and

and had Courage to *avow* their Approbation of what pleas'd 'em, without humbly waiting for the Opinion of their *Bell-Weathers*, that ſo they might be ſure to move on with the Flock, and wear their Underſtandings in the Dreſs *moſt in Faſhion*.

I have heard it aſſerted, that what is fine in this Play, is *Shakeſpear*'s; though the Men, who object this, can never have made that Compariſon, which ſhould have gone before their Cenſure, yet, I am apt to believe, that in any Age, when People are ſo given to *plain Nature*, the Writer of this Play would have ſucceeded a good deal better, if, inſtead of ſuppoſing his King *Henry* to *love* like a *Gentleman*, he had puſh'd him *bluntly* upon his *Buſineſs*; as *Shakeſpear* had done before him, in an extraordinary Scene of Gallantry, which I ſhall give you, as a Specimen of the Juſtice of that Aſſertion above mention'd: And let it be judg'd by the fair *Repreſentative* of Priuceſs *Katharine*, which of the *Two Harry*'s a Modern Lady would be woo'd by? I flatter myſelf, that no Exception will be taken againſt the Judge I have ſubmitted it to; for every Body muſt allow, that ſhe underſtands the niceſt Difference betwixt one Thing and Another.

New *Harry* to the Princeſs.

From Honour's Leſſons, I have learn'd to know,
That He whoſe Life You *ſav'd, ſhould live for* You:
I thought, *when, in your Father's Court, I firſt,*
Fed my devouring Eye with your Perfection,
I thought --- *fond* Novice ! *and unlearn'd in Love!*
I then, *felt Paſſion, which could ne'er be heighten'd:*

But

But NOW, *inflam'd by rising Admiration,*
As I come nearer *your amazing Excellence,*
Dazled with Luſtre, I ador'd your Virtue,
Feel your whole *Influence, and am* loſt *in* Love.

Old *Harry* to the Princeſs.

King. *Do you like me* Kate?

Kate. Pardonnez moy, *I cannot tell, vat is* like *me.*

King. *Give me your Anſwer,* —— *I faith, do;* —— *and ſo clap Hands, and a Bargain: How ſay you, Lady?*

Kate. *Save your* Honeur, *me underſtand well.*

King. *Marry, if you ſhould put me to dance, or to make Verſes, for your ſake,* Kate, *why you undid me. For the one, I have neither Words nor Meaſure, and for the other, I have no Strength in my Meaſure, yet a reaſonable Meaſure in Strength.* —— *If I could win a Lady at* Leap-frog, *or by vaulting into my Saddle, with my Armour on my Back, under the Correction of Bragging be it ſpoken, I ſhould quickly* leap into *a* Wife; *or, if I might* baffet *for my Love, or* bound *my* Horſe *for her Favours, I could* lay on *like a* Butcher, *and* ſit *like a* Jack an-apes, *never off: But, before God,* Kate, *I can't look green, nor gaſp out my Eloquence; nor I have no Cunning in Proteſtation: If thou canſt love a Fellow of this Temper,* Kate, *let thy Eye be thy Cook; Love me, and take me,* —— *If not* —— *to ſay, that I ſhall* die, *is* true; —— *but for* thy Love, *by the Lord,* No. —— *But,* Kate, *doſt thou underſtand thus much* Engliſh? *Canſt thou* love *me?*

Kate. *I cannot tell.*

King. *Can any of your Neighbours tell,* Kate? *Come, I know thou loveſt me: And if ever thou beeſt*

beeſt mine, I get thee with Scambling, *and thou muſt therefore, needs prove a good* Soldier-breeder. ——— *Shall not thou and I, between St.* Dennis, *and St.* George, *compound a Boy, half* French, *half* Engliſh, *that ſhall go to* Conſtantinople, *and take the* Turk *by the Beard? Shall we not? What ſay'ſt Thou? my fair* Flower de Luce?

Kate. *I do not know* dat.

King. *No, 'tis* hereafter, *to* know; *but now to* promiſe; *do but* You *promiſe*, Kate, *you will endeavour for your* French Part *of ſuch a Boy*; *and, for my* Engliſh Moiety, *take the Word of a King, and a Batchelor* ——— &c. ——— &c.

My Readers, I ſuppoſe, by this Time, have enough of *Kate* and her Lover: But He whoſe Appetite is ſtrong enough, may find more, in Abundance, if he turns to the Original, in *Shakeſpear*! The Flights of that prodigious Genius were, unſteady, like the *Swallow*'s. He is ſometimes as high as Heaven, and our Eyes ake with viewing Him! But he falls, at once, to the Ground, and skims along the *Ditches*, 'till we loſe him in Dirt and Brambles.

I will end with this Remark, That I am glad, I ſhall be paſt *Bluſhing* --- when our Poſterity, inquiring an Age or two hence, what *Dramatick* Performances were *their* Favourites who had no Taſte for *Henry the Fifth*? -- ſhall be anſwer'd with a Smile --- *The Exploits of Harlequin!* --- And *The Devil and Doctor Fauſtus!*

Printed for *T. Payne*, near *Stationers-Hall*, 1723.

NUMB. LVII.

THE True Briton.

To be continued Weekly. Decem. 16. 1723.

Dulce & Decorum est
Pro Patria Mori HOR.

To the True BRITON.

SIR,

IT is the First and Prime Obligation of Men to pay a due Regard to the *Divine Being*: The Second lays us under Inviolable Engagements to the Country in which we live. Whatever other Tye in Nature we may form to our selves, we are never to forget, that it is to be made in Subordination to the

wove of our *Country*. There is not any Thing which the Ancients have more warmly recommended throughout all their Writings; not any Thing, which the Great Men of the moſt Heroic Ages have more ſtrongly confirmed by their Example. We cannot ſo much as read any conſiderable Works of the *Philoſophers*, of the *Orators*, and the *Poets* of thoſe Times, without being convinced, that they have, with a kind of glorious Emulation, exerted all their Talents, put all their Faculties to the Stretch, in order to give us an Idea of this Love due to our Country, ſuperior to all other Ideas, that we can be poſſibly capable of forming upon it. But one cannot open a *Hiſtory* of theirs, without being obliged to confeſs, that the *Heroes* of thoſe Days far out-ſtripped the *Writers*, and that *thoſe* puſhed their *Actions* to a greater Degree of Glory, than *theſe* could even carry their *Ideas*.

Codrus the King of *Athens*, juſt upon the Point of giving the *Dorians* Battle, conſulted the Oracle, and was given to underſtand, That if himſelf were ſlain, his Army ſhould be infallibly triumphant. This being the then known Situation of Affairs, his Subjects out of Love, and his Enemies out of Fear, made it equally their whole Care, their whole Buſineſs, to ſecure the Preſervation of ſo important a Life. But he made it his Care to deceive the united Vigilance of both the contending Armies: Content, nay, pleaſed to dye, provided only that a Victory to his Country might be the Price of his Royal Life, he traverſes in Diſguiſe the interjacent Field, and paſſes into the Camp of the

the Enemy: He there took his Opportunity of quarrelling with a Soldier, gets himſelf kill'd, and by that Generous and Gallant Death, laid the moſt ſolid Foundation for the Glory and the Grandeur of *Athens*.

Curtius did not demonſtrate a Lower Degree of Love for *Rome*. A violent Earthquake happened in the Heart of that great City, and yawning wide, threaten'd as if it would ſwallow it up in a dreadful Gulph. A malignant and peſtiferous Vapour, that iſſued from it, ſpread all around a Mortal Conſternation, and all the People, expecting every Minute to be their laſt, were ſtruck with an univerſal Pannick. Immediately they run and conſult the Oracle, the uſual Recourſe made amidſt ſuch Calamities, by that ſuperſtitious People. The Oracle declares, That they muſt not expect to ſee the Gulph cloſe up, 'till they could meet with a *Roman*, that had ſufficient Bravery and Reſolution to plunge himſelf Headlong into the midſt of it. *Curtius* no ſooner got hold of the Intelligence, but he immediately mounted his Horſe, and leap'd, upon full ſpeed, into that freightful Abyſs, and by the Loſs of his Life, he preſerved the Lives of all his Fellow Citizens, and acquired to himſelf one that will be Immortal in the Records of Fame.

We may very reaſonably judge, that Perſons, who ſo voluntarily ſacrifice themſelves to the Idea, which they have of procuring Happineſs to their Country by it, can love nothing in Preference to that Country. Every other Affection lies huſh'd, ad very Emotion is dead within them, when

the Love of their Country calls for their Attention. No *private Friendſhips* can hold any Competition there. Even *Paternal Love* itſelf yields, where *Patriotiſm* is put in the Balance with it.

Thus *Brutus*, after he had expelled the *Tarquins*, and reſtored the *Roman* Commonwealth to its firſt Form of Government, having diſcover'd a Conſpiracy framed to recall them, He cauſed, in Quality of Conſul, Proceedings to be carried on againſt the Conſpirators, and ſentenc'd them all to dye. He had no more than Two Sons, and thoſe he loved with great Tenderneſs; for they were all the Hopes of his Family. He found them to be engaged and concerned in the Conſpiracy; and upon that, grown as deaf to the Cries of Nature, as he was inexorable to the Prayers of the *Whole Body* of the *People*, who made Addreſſes for their Pardon, he ſacrific'd them the very firſt to the publick Safety, and by their exemplary Puniſhment, kept thoſe within the Bounds of Duty, whom the Impunity of his Sons might have otherwiſe corrupted.

If one was to hear the deteſtable Jeſts, that ſome ſelf intereſted Miniſters have made of ſuch Heroic Acts as theſe, one would think, that they thought Hiſtory to be no better than Romance and Fiction, and that ſuch a Love to one's Country was a Madneſs not fit to be recorded by *grave Hiſtorians*, approved by *ſolid Philoſophers*, or extolled by *ſublime Orators* and *Poets*, unleſs it was politically done to raiſe new Tools and Inſtruments of the ſame Nature for their own ſelfiſh Views.

Now,

Now, one that is a ſtrict Follower of *Machiavel*, would not abate you one odd Thouſand pounds out of, what we call in our 'Change Alley Phraſe, *Three* or *Four Plumbs*, if it was ſure to ſave his Country from, otherwiſe, unavoidable Ruin; Nay, the Man that ſhould make ſuch a Propoſition to him, would run the Riſque of being counted a Fellow quite out of his Senſes.

I would willingly do all I could, to keep the Love of our Country alive and entire in the Breaſts of all *Engliſhmen*; And I hope that a general *Tepidity* and *Lukewarmneſs* in that great Duty will never be our Caſe.

For this End, I ſhall ſhew, how a new Author of a Neighbouring Nation, has gloried in reciting an Inſtance of the Love that his Fellow Subjects bear to their Country; and I hope it will excite in us a worthy Emulation to exceed them in ſo important a Point of Glory.

This Author is a *Frenchman*, and after having ſpoke of the Patriots of Antiquity, as I have done above, he then proceeds on to this Effect, and gives us Examples of the Bravery of his own Countrymen.

'But what need we ſearch among Foreigners 'for Examples of the Love due to our Country? 'Have we not thoſe in *France*, that, if they 'were but as well related, would not be leſs admired? We have, *ſays he*, a great Number of 'them; Among many that I could produce, there 'is one, that, according to my Taſte, cannot 'be ſufficiently celebrated. After the Death of '*Charles le Bel*, which happened in the Year

'1322,

‘ 1322, the Crown devolved to *Philip de Valois*
‘ who was neareſt of Blood, in the Male Line.
‘ *Edward* the Third of *England*, claim'd the
‘ Succeſſion as the next Heir Male in Being, tho'
‘ deſcended from a Woman: *Philip de Valois*,
‘ ſays he, on the contrary, maintained, that the
‘ *Salick Law* excluding the Women, excluded
‘ neceſſarily their Deſcendants. In fine, the
‘ Diſpute (*which my Author deſcribes with great*
‘ *Dexterity, as it was carried on in all its Gradations*)
‘ grew hot, and ended in a publick Breach. *Ed-*
‘ *ward* enters *France* with a powerful Army: He
‘ lay before *Calais*, which refuſed to acknowledge
‘ him. He reduced the Town to that Extremity,
‘ that it was going to be taken by Aſſault. The
‘ Inhabitants deſire to capitulate: He refuſes to
‘ hear them, but only upon one Condition, and
‘ That he allow'd them but Three Hours to con-
‘ ſider upon. This Condition was, That they
‘ ſhould deliver him up Six of the principal Inha-
‘ bitants in their Shirts with Cords about their
‘ Necks, to be made immediate Sacrifices to his
‘ Vengeance. He thought by ſo ſevere an Ex-
‘ ample to intimidate other Towns, and that he
‘ might reaſonably uſe thoſe with ſuch Rigour,
‘ whom he counted to be his Subjects in Rebellion
‘ againſt him.

‘ The Propoſal put all the Town in a Conſter-
‘ nation: Six Inhabitants immediately offered
‘ themſelves as the Sacrifices; and no Friends,
‘ no Relations, could diſſuade them. In fine,
‘ they obtain'd their Deſire, and were by *Edward*
‘ order'd for Execution. But the Queen-Con-
‘ ſort, juſt in Time, procured the Pardon of

‘ thoſe

those Gallant Men. These Men, *says my Author*, so worthy of Immortality, deserve to be mentioned with Honour, and ought never to be forgotten. Their Names were *Eustache de St. Pierre* (he was the first that offered himself) *John D'Aire*, *James* and *Peter Wesant*. The Names of the other Two hath escaped the Exactest Historians.'

The Reader here sees, with what Love and Affection this *French* Author celebrates his *Predecessor Countrymen*; and he is himself grown a celebrated Author among his *Contemporary Countrymen* for that very Reason.

What Numbers of greater, and more Heroic Examples could we *Englishmen* produce? How much more beautifully could we describe them? and how much oftner should we attempt it, if we were not afraid of being coldly received? *HARRY the Fifth* went upon the same Design as *Edward the Third*, into *France*, and made the like Conquest; and yet when that Hero was lately celebrated on our Stage, with all the Beauties and Advantages of Language, that could be suitable to adorn so great a Character, how little was the Audience awaken'd with the Glory of it? How coldly was that Excellent Piece of Dramatic Poetry received?

For my Part, I am so great a Lover of the Country, in which I am proud of the Honour to have been born, that it is not without real Grief, I behold an Infinity of Heroic Actions done by *Britons*, that lie buried in Oblivion, merely for want of being recorded in Noble Works that

are

are capable of perpetuating their Fame. But i
is enough to excite one's Indignation, to see then
pass'd unheeded by, even when an artful Hand
presents them to our View, in the Fulness o
their Lustre and Glory.

Methinks, there is nothing that should mak
the Heroes of the present Age consider, how
mightily it concerns them to protect and patro
nize Men of Letters, by whom they must one Da
hope to have their own Memories rendered E
ternal.

We find enow that are ready enough to cele
brate the *Greek* and *Roman* Patriots; but we d
not find so many, who are so ready to immor
talize the Patriots and the Heroes of *England*.
Not to encourage fine Writers to do it oftner
is a shameful Omission; but to discountenanc
those who perform it in the most Elegant Man
ner, shews a violent Depravity of our Manners
and a sensible Decay of Publick Spirit, and of tha
Love which every *True Briton* ought to bear t
his *Country*.

The *French* admire and encourage their Au
thors, who extol their Princes; and shall we, wh
have ever excelled them in Bravery, be excelled
by them in Encouraging those Arts, that ar
like to cultivate in Ourselves and our Posterity
that Virtue, which has made us justly boast o
the Superiority of our Arms?

I am, SIR,

Your humble Servant

PUBLICOLA

Printed for *T. Payne*, near *Stationers-Hall*, 1728.

NUMB. LVIII.

THE True Briton.

To be continued Weekly. DEC. 20. 1723.

Ampliat ætatis ſpatium ſibi vir bonus, hoc eſt
Vivere bis, vita poſſe priore frui.
MART.

To the TRUE BRITON.

SIR,

LIVING in an Age when the Character of a *Trimmer* wants more than the great Authority of its Penman to ſupport it; when Diſtinctions are doubled, and *Whigs* diſtinguiſhed by *New* and *Old*, and *Tories* by *Hanoverian*

verian and *High-Church*; I thought I could not better divert myſelf, than by endeavouring to find out and pourtray a Perſon, that may be neither *New Whig* or *Old Whig*, *Hanoverian* or *High Church Tory*; no, nor even a *Trimmer*; and yet preferable to all.

I am ſufficiently ſenſible of the Impoſſibility of Aboliſhing theſe invidious Diſtinctions at this Time of Day: The Opportunity was ſlipt, when rejected at a late very remarkable Period of Time; tho' that *Dutch-Leaven* has ſhewn itſelf, like all the reſt, calculated purely for their own *Matchiavellian* Glory.

But *Politicks* apart. Since no Party will allow but in itſelf it comprizes, if it does not monopolize the *Honeſt Man*, That is the Title under which I will delineate my Hero; and if I can play the Part of a good Painter, let him that the Picture moſt reſembles, aſſume to himſelf the Honour of having ſat for the Face.

Our *Honeſt Man*, then, primarily declares himſelf an Enemy to the diſtinguiſhing *Name* of all Parties whatſoever, rightly concluding, that as a Soldier inliſted muſt follow his Leader at the Hazard of his Life, ſuch a Perſon ſo enter'd, muſt, in every Reſpect, make his Conſcience ſubſervient to his Ambition and the Humour of his Patron.

But

But our *Honeſt Man*, having from much Reading and mature Deliberation, collected, That no Nation or People were ever yet found without ſome *Veſtigia's* of Religion, he ſet himſelf to make his; and, according to the Beſt of his Judgment, fix'd upon One that tells him, in very plain Terms, That Conſcience is by no means to be proſtituted to *Avarice*, *Ambition*, or any of the *Anti Cardinal* Virtues.

And yet, though our *Honeſt Man* declares himſelf no Party-Man, he is of Opinion, there may be an *Honeſt Man* of any or all Parties. *Judgment* does not always wear the *Leading-Strings* of *Intereſt*; nor are Mens Minds, any more than their Faces, under the *ſame Regularity* of *Judgment* or *Feature*.

Firſt, then, Our *Honeſt Man* loves his *Prince* as he ought; and (as far as they act conſiſtently with His and the Publick Intereſt) his *Miniſters*. But as he cannot be perſuaded to have ſuch an unaccountable Attachment to the One, as to give a Sanction to every *Foible* of the Other, ſo he cannot allow, that every *Foible* ſhall have a Sanction that muſt neceſſarly bring a Diſparagment along with it. He knows very well, *That the King can do no Wrong*: But neither *Law* nor *Hiſtory* ever told

him, That any Subject, though a Favourite, had any Right to claim an *equal Previlege* from that *Royal Maxim*.

Yet our *Honeſt Man*, from a Senſe of his *own*, can look with a compaſſionate Eye on the *Failings* of *Others*. Even thoſe Miniſters, who, *prima facie*, appear to have acted on Principles inconſiſtent with the Safety and Intereſt of his Country, ſhall ſtand uncondemned 'till the Ballance of Sedate Reaſon has drawn their *Mene Tekel*.

For our *Honeſt Man* is not haſty to judge, and therefore, takes Care, above all Things, when he does judge, not to judge raſhly. And yet, though he is not ſo converſant in the *Logick* of the *Schools*, as to be able to prove *Black*, *White*, he can, from Facts, deduce Conſequences which ſhall be as demonſtrably clear as the cleareſt of the Problems of *Euclid*.

Nor is our *Honeſt Man* ſo inconverſant in Court-Affairs, as to *ſeek* or *refuſe* a *Poſt* there. Well knowing, that as too violent an Aplication may call in Queſtion his Integrity, ſo a too obſtinate Rejection may prove Criminal, in putting him out of a Capacity of doing, what is moſt at his Heart, a *Timely* Service to his Country.

But

But if our *Honeſt Man*, by a happy Miſtake, has got the Station he ſought not, now he is there, he cannot believe himſelf oblig'd to follow implicitely the Dictates of whoever was inſtrumental in his being plac'd there. As he imbrac'd the Opportunity of doing true Service to his Country in accepting that, though, with *Curtius*, he could leap the expanded Gulph, in its real Service, he cannot imagine, that immerging Neck-high in Ordure for the Pleaſure of his Benefactors excluſively, can ever be required at his Hands.

Or, if our *Honeſt Man*, from a too malevolent Conjunction of *Court Planets*, as has been too common, meets with nothing but Slight and Diſregard; yet will he omit no favourable Opportunity of doing his utmoſt Duty to his Country; as a *private Elector* or *Publick Repreſentative*.

If the latter, our *Honeſt Man*, as ſoon as enter'd into the Chapel of St. *Stephen*, maturely weighs the *Reaſons* for which he was call'd there, the *Perſons* that call'd him, and the *Duty* incumbent upon him in his Call. He knows, he ſits not there for *himſelf*, but his *Country* and *Countrymen*; and if he Divides in any Queſtion, is ſure to go on that Side that in the Debate carry'd, in his Opinion, the greateſt Demonſtration. He

wants

wants not to be reſolv'd of Doubts *without Doors*, having ſufficiently inform'd himſelf *within* of every Thing that might inforce Conviction.

As little does our *Honeſt Man* approve of that for-ever-to-be exploded Method in *Committees of Election*, of ſetting up *Minority* againſt *apparent Majority*. He has too near a Concern for his poor Country, to conſider, without Horror, the Conſequence of ſuch Diabolical Partialities. *Privilege*, *Property* and *Conſtitution*, under ſuch a Diſpenſation, are the mere *Mortuum Caput* of *Speech*. And our *Honeſt Man* would think it leſs Criminal to let Forty creep in, tho' all different in Opinion to him, on a fair and equitable Hearing, than proſtitute his Conſcience to the Conſent of a much more unjuſtifiable Excluſion.

Or, if our *Honeſt Man*, wiſely conſidering the Profuſeneſs of Expence in the *Modern Way* of *Elections*, and the Uſage of ſuch as are ſure to bid againſt him (out of a Regard to his Family) decline that too, too chargeable Poſt of Honour; and yet by his Eſtate and Figure is too conſiderable in the County wherein he lives, to be left out of the *Commiſſion of the Peace*, without any palpable Breach of Modeſty and good Manners; In that Station, he diſcharges his Du-

ty

ty with *Spirit*, *Freedom* and *Integrity*. In Regard to his Oath, he ſlights not the minuteſt Matters that come before him, and, conſequently, is very far from neglecting thoſe of more arduous Weight. He takes care to diveſt himſelf of every Byaſs to any thing but Virtue; then there is no Danger of his being prevail'd on to join with Sir *John* or Sir *Harry*, in running down an Honeſt Neighbour, becauſe they are old *Fox-Hunters*. If he has not that *Zeal without Knowledge* to improve a *Merry-meeting* into a *Riot*; he has what is much more preferable, an extenſive Fund of *Charity* and *Good Nature*, which renders him at all Times ready and zealous of an unhappy *Riot* to make a *Merry Meeting*. *Peace and good Neighbourhood* is his daily Toaſt, and all around him have the Pleaſure to experience his *Practice* to be the Product of that noble *Theory*. He knows the Law in Intention is made for the Preſervation of every *Individual* of the *Community*, and therefore, however he may be outvoted, he can never be over-aw'd to vote on the Side of any Hard-hearted Bigot; He himſelf being a Bigot to nothing but the *Love of his Country*.

Or, is our *Honeſt Man* of a *yet* inferior Degree, and only an *Elector* of ſuch as are,

or

or ought to be Chosen Representatives of himself: He will not permit either *Interest*, *Avarice*, no, nor even *Necessity*, to interfere in the Discharge of his Duty. He wisely considers, that he votes for *Posterity* as well as for *himself*; and that as his Parents, inlisted under the Banner of True *Old English* Virtue, took very particular Care, as far as their Power allowed, to leave him in full Possession of *Right* and *Property*, so will he be palpably guilty of the highest Disobedience and Unworthiness, if he deviate from an equal Care of leaving 'em intire to his Children. This Consideration, and *this* alone, will have an Influence upon his *Interest*. For Bribes, however profusely or authoritatively distributed, shall never reconcile him to the Man, who one Session, with a labouring Hand promoted a certain Bill, and the very next, or soon after, evinc'd, that he could make use of *both* to endeavour to destroy, by a servile Compliance, the noble Essence of that very Act which had before pass'd so much for the Security and Safety of his beloved Country.

I am, SIR,

Your Humble Servant,

C. D.

Printed for *T. Payne*, near *Stationers-Hall*, 1723.

NUMB. LIX.

THE True Briton.

To be continued Weekly. Decem. 23. 1723.

Scrutamur rimas, evertimus omne profundum;
Quæritur argenti ſemen, nunc aurea vena.
VIRG.

THERE is ſomething ſo odd and whimſical in the following Letter, that we ſhall, for the Amuſement of our Readers, inſert it in this Paper, and ſhall be glad to receive the Sequel in the Hiſtory of the *Iſland of Phœnixes*, which we

cannot but believe muſt be very entertaining to the Publick,

To the Author of the True Briton.

SIR,

WHether I have read *Galilæus* or *Gratian*, is nothing to the Purpoſe. Manners, or the Manner of Riſing at Court, is not the Matter in Queſtion. *Trade* is my Topick, and to promote Trade the commendable Employ of every *True Briton*, in order to which, I intend to lay before my induſtrious Countrymen, Rules calculated for the Meridian of St. -----, as plain and perfect as any in *Exchange Alley*. As Sir *Fopling* ſays, 'Tis my *Coup'd Eſſay*, which however I perſuade myſelf may evince to the World, that on Leiſure and Occaſion, I am capable of maintaining the Validity of my Teners by the Laws of *Experience* and *Example*. To imagine, that a Man muſt neceſſarily be a *Courtier*, to *know* the Court, is little leſs than to aſſert, that a Man muſt be a *Jeſuite* before *Probation*. But Preface apart: I proceed to Buſineſs.

However, in a ſhort Preliminary Addreſs to my Countrymen, I muſt introduce my Undertaking thus, in the Behalf of a *Broker*,

er, a true *Iſraelite*, a Nonpareil in the Myſtery of *Stock-jobbing*.

ALL who are ambitious of Poſts of Honour, Places of Profit, or Reverſions of any, or all Sorts, may, apply to me at the Sign of the Cat and the Fiddle, *near* Piccadilly, *where, if there is any Honour in Courtiers, it ſhall go hard but your Expectations ſhall be anſwer'd by*

ISRAEL GOMEZ.

You ſee he does not, like your common Empiricks, ſwell up in mighty Boaſts, tho' perhaps he is the firſt of his travelling Countrymen that ever inclin'd to Modeſty. Yet, without Vanity, let me ſpeak it, he has, in a great Meaſure, beſpoke his Abilities in the Choice of his Sign. A *Fiddle* is a neceſſary Ingredient to the making a *Cat dance*, and that a *Cat* will dance to a *Fiddle*, *Probatum eſt*. This is a ſort of Logick I learnt in the *Lobby*: For if B can prove A, and C can prove B, and ſo on, by an equal *Climax* of Arguments, I ſhall not fear to demonſtrate, That a *Cat*, of whatever *Genus*, has, will, and ever will *dance to a Fiddle*.

NOW as to my Rules:

And the *First* is; On all and every Occaſion, make your Application to my *Broker*. For I muſt tell you very frankly, It is by no Means conſiſtent, with his, mine, or your own Intereſt, to have *Two Shops* for *One Commodity*. I have known him ſome Time; ever ſince the Mortality of the Immortal Queen *ANNE*, of Pious Memory, and I know it is with no ſmall Pains and Induſtry that he is arriv'd to the Pitch of Intereſt he pretends to. He made his advanc'd Steps by two Barons of foreign Extraction; but Reaſons of State having deem'd it invincibly neceſſary to bury them alive, he found it by no Means out of his Way to make a Tour as far as *Conſtantinople*, to put a better Face upon his Pretenſions at a *Chriſtian Court*.

But to ſee the Misfortunes that attend even indefatigable Induſtry! Thoſe Letters of Credence which he had obtain'd of the *true Muſſulmen* in his Favour, were of too ſhort a Duration to compenſate for a Tythe of the Charge and Trouble he had been at in procuring 'em.

This unfortunate Diſappointment put my poor *Iſraelite* on New Attempts and New Diſcoveries, in order to affix an Intereſt that might affix his Fortune. But how he arriv'd

at

at the *Iſland of Phœnixes*, and by the Help of K. and S. fell into the preſent moſt advantageous Way of tranſmiting Braſs into Gold, ſhall be the Subject of ſome future Opportunity. So, begging Pardon for this Digreſſion, I proceed to the Rules I firſt promis'd, and firſt began.

Secondly, Therefore, if according to the Advertiſement of my *Iſraelite*, it be a *Poſt of Honour* you aſpire to, you have nothing to do but to provide the *Quantum*, and all is ſafe; provided you take care not to part with it *before all is over*.

Thirdly, If, Citizen-like, you ſagaciouſly aim at ſome *Honour*, but more *Profit*, get a Certificate under proper Hands, that you have done, will do, and are capable of doing the moſt cleanly Work, and if your Ambition extends no higher than a C———r of the C——ms, I dare promiſe for my *Iſraelite*, you are firſt Oars for the next Vacancy. I am the more confident in his Favour, becauſe I know the Hands he works by, and that nothing but the Stepping in of a Great Man between, can render his Succeſs diſputable. And yet even then, if you are *Modeſt*, and have Courage enough to undergo that Operation which my *Iriſh* Countrymen are

ſuch

ſuch Proficients at, when they make *Ridgels*, I have known as unlikely Things hit off.

Fourthly, IF you aim at a *Place in Reverſion*; which, as Matters are at preſent handled, is the only certain Way of ſucceeding, —— Years Value is the Purchaſe, to be depoſited in ſure Hands till the paſſing the *Fiat*. But in that Caſe, I muſt honeſtly give you a Caution, Rather give double on the paſſing the Patent, for fear of the Appearance of a *ſuperior Fiat* againſt you: An Inſtance not old enough to be yet out of the Memory of the Living.

Fifthly and *Laſtly*, If a Reverſionary Grant of Cr————n Lands be what you aim at, and you have pitch'd upon the Particulars, I moſt friendly adviſe you, Keep your Lips ſeal'd even to my *Iſraelite*, till you have made the Bargain. Be not deluded to a Confeſſion, even on the *greateſt Paroles* of the *greateſt Honour*. In this Caſe, *Merit* carries it before *Money*: and the *higheſt Merit*, like an *unſatiable Woman*, is never to be ſatisfied with all that is given. It is like the *Hopper of a Mill*, only quiet till an *Encreaſe of Water* ſets it on Craving.

As

As for the Under-Craft Traders, ſuch as *Tidewaiters*, *Tideſmen*, and *Supernumeraries*; they are too mean to fall under the Cognizance of my *Iſraelite*. They are the peculiar Harveſt of *Pimps* and *Footmen*. My *Lady's Woman* and *Miſs's Nurſe*, aim at Things of a higher Conſideration. There is no Room for the Encouragement of Induſtry where the *Snicks* will hardly pay for a *Saturday's* Supper.

Here is no *Stock-jobbing*, Dear Countrymen: We do not, you ſee, riſe or fall according to Foreign Occurrences. Our Prices are ſettled, and every Man is free to be a Generous Adventurer, or let it alone. Nevertheleſs, when I enter upon the Adventures of my *Iſraelite* in the *Iſland of Phœnixes*, I can take upon me to aſſure you both of Pleaſure and Profit: We State-Projectors love to deal upon the Reſerve; and you will then find, however unfit I am to manage Foreign Concerns, until initiated by a Foreign Tour, as the poor Parſon ſaid, *I am Old Dog at Domeſticks*. And if I take Care, a peculiar Care of my peculiar Countrymen, I hope the Precedent will admit of no invidious Conſtruction, nor run any Riſque of

of Pains and Penalties. And so, till the next Opportunity, I bid you all heartily Farewel.

I am, SIR,

Your humble Servant.

C. D.

Printed for *T. Payne*, near *Stationers-Hall*, 1723.

NUMB. LX.

THE True Briton.

To be continued Weekly. DEC. 27. 1723.

Pluris opes nunc ſunt, quam priſci temporis annis.
OVID.

To the TRUE BRITON.

SIR,

TO ſhew my ſelf a good Chriſtian, I declare to you, I am not angry at your *Prefatory Introduction* of my laſt, wholly calculated for the Weal of my Country-men. True it is, *Odd* and *Whimſical* are Epithets of too much Levity for the Subject. But I conſider, that People inconverſant in ſuch Affairs,

Affairs, are too, too apt to ſquare Things to their own *narrow* Conceptions. I had much to do, however, to bring my *Iſraelite* to the ſame charitable Frame: But when his Paſſion had had its full Swing, on agreeing, That whenever you fell in his Clutches on that Account, he ſhould have Liberty of charging double Commiſſions, he grew calm, and very near reconcil'd. He remain'd notwithſtanding pretty peeviſh upon me, that I had hinted any Thing relating to the Voyage to the *Iſland of Phœnixes*. He pleaded, It was the ready Way to overthrow his Deſigns; divulging of Secrets being the only ſure Method of producing Diſtruſts.

But when I offer'd, The Neceſſity of ſuch an Openneſs to the eſtabliſhing in my Country-men an Opinion of his Capacity, he acquieſc'd. Nevertheleſs, cried he, with a little Warmth, Do you conſider what you are about? Have you maturely perus'd my *Journal*? Of *Five Hundred Inſtances* there amply related, which will you leave out, to confine your-ſelf to the narrow Limits of a Weekly Papper? And to break off, as others have done, in the Middle of a Relation, I will never give into't as long as I live. In order, therefore, to keep my *Iſraelite* in Temper, and do a charitable Work to my Country-men.

It is PROPOSED,

I. That *the ſaid* Five hundred Relations *be fairly printed on a Superfine Royal Paper: And every* Relation, *with* proper Embelliſhments *and* Authentick Proofs, *being likely to make One intire Sheet, the Whole will conſiſt of Five hundred Sheets, without comprizing* Preface *and* Epiſtle Dedicatory.

II. That *no more than* Ninety Nine Thouſand *be wrought off; and thoſe only for* Subſcribers.

III. That *the Price be* Five Guineas *each Book, Half down, and the other Half on delivery.*

IV. That *conſidering the* Run *like to be on a Book, of this Nature, not only calculated for the Benefit and Information of the* preſent Age, *but the Inſtruction of* Poſterity. *no Advantage of a* Gratis *Book ſhall be allow'd to any ſubſcribing for leſs than Fifty.*

V. That *out of the Profits, nevertheleſs, for the Advantage of the* next Age, *Ten thouſand Pounds ſhall be reſerv'd to attend the*

pro-

procuring a Patent *for the ſole Re-printing thereof for Twenty-five Years enſuing.*

If my Country-men enter into this Scheme (and, for my Part, I can ſee no Objection, as Schemes go) I will lay aſide all Conſiderations of leſs Moment, and ingage the Book ſhall be out before the Subſcriptions are full.

But, as 'tis uſual to recommend to the World Undertakings of this Nature, by proper *Specimens*, I have cull'd out and abſtracted one of the *Firſt* and *Shorteſt* of the *Five hundred*, and ſo *ex pede Herculum*. It is intitled by my *Iſraelite*,

The Touch-ſtone *of* Merit.

TRebellius, who had long held a Correſpondence at the Court of *Juſtinian*, and from Time to Time given his Advice and Aſſiſtance, according to Emergencies; on the Return of the Emperor into his Dominions, was by him inquir'd after, and at laſt introduc'd by his then great Favourite, into the Royal Preſence. *Juſtinian*, with his uſual Goodneſs, condeſcends to make an Acknowledgment of his paſt Services, and at the ſame Time requires him to ask for ſomethin

that might be ſuitable to His Opinion of his Merit. *Trebellius*, like a good Subject, diſclaims all Merit in the Diſcharge of his Duty, and modeſtly would have evaded an Anſwer: But the Emperor perſiſting in his Command, *Trebellius* asks for a Thing of ſmall Value, but which, not interfeiring with his other Affairs, as a ſort of *Sine Cure*, would content him. *Juſtinian* paſſes his Imperial Word, and orders a Day of Attendance for that Purpoſe.

Trebellius thought it his Duty to be mindful of his Royal Maſter's Orders, and attends accordingly; But after ſome time waiting without, being call'd in, he obſerv'd a ſpruce Spark enter the Room, and making up to the Favourite, deliver a Letter to him, *Trebellius*, who was of a Tall Stature, and ſtood at the Back of the Receiver, waiting for an Opportunity to be introduc'd to the Emperor, could not avoid the Curioſity of looking over his Shoulder, and there read to this Purport:

I promiſe to pay to . . . . . Fifteen Hundred Pieces of Gold, on his obtaining a Patent for the Place of ——-

Mentioning the very Place which *Trebellius* had ask'd, and the Emperor had promiſ'd

mis'd him. *Trebellius*, you may be ſure ſomewhat upon the Nettle, addreſſes himſelf to the Favourite, and modeſtly tells him, If His Majeſty was ingag'd, he would take another Opportunity. *Pardon me*, replies the Favourite, *I had forget* —— and immediately goes in. But in a little Time, inſtead of admitting *Trebellius* to the Emperor's Preſence, returns into the Room where he ſtood, and, with a Foreign Shrug, *Ah! Monſieur Trebellius*, quo' he, *the Emperor my Maſter be very ſorry; but the Place you ask'd for was given away before you ask'd* —— *But* —— *Anything els* —— *Trebellius*, finding himſelf undermin'd, and *Juſtinian's* gracious Intentions towards him, artfully intercepted, turn'd on his Toes, left the Room, and never ask'd, nor ever had, any thing for all his Services.

I am in my-ſelf no great Admirer of *Abſtracts*; for, generally ſpeaking, (as in the preſent Caſe) they rob the Reader of all the moſt beautiful Embelliſhments. The Relation at large reports *Trebellius* a great Stickler for *Juſtinian*, and one that went Lengths enough to have pleaded, on that Account, a great Share of Merit; and the Notion of the Emperor, on his Return, ſeems to have fallen in with that Opinion, But

Avarice

Avarice in *Statesmen* postpones all *Popular Considerations* to that of *Self*; and that seems to have been the Misfortune of *Trebellius*,

But in the Book it-self, you will find so many Instances to the like Effect, that it were useless to say more at present, than that I am,

Your humble Servant,

C. D.

We have received a Letter from the Gentleman who sent us the Remarks on the last *New Play*, which we inserted No. LVI. containing some just Observations on a late *Critical* Performance of a certain Scribbler; whose Ignorance and Malice, as the Gentleman observes, have push'd him to find Fault with this Line.

So grows the Strawberry beneath the Nettle;

Which he pretends, is a *False Imitation* of the *beautiful Simplicity* of *Shakespear*, &c. When it unluckily happens, to be, every Word, that incomparable Author's, and spoken by the Bishop of *Ely* in his very first Scene: And thence our Correspondent takes Occasion to make this Natural Remark: *Now what* Friend *of the Modern Author's could*

could have wiſhed a clearer Evidence of his well-imitating Shakeſpear, *than one of his Enemies, and ſo* able *a* Critick *too! ſhould thus miſtake em for each other, and abuſe* Shakeſpear *ſcandalouſly, to do Honour to* Shakeſpear.

Our Correſpondent proceeds with equal Juſtneſs and good Senſe, to correct that ſtupid Piece: But muſt excuſe us for declining to inſert his Letter; and indeed we cannot but wiſh the ingenious Gentleman had better imployed his own Time, ſince he muſt needs know, that whatever is inſerted in a certain *Brainleſs Paper*, is ſure never to be regarded; and even that it is hardly remembred to have *Being*, but when, upon an extraordinary Excurſion, he ſticks an *Advertiſement* in his Brother *Fly*, for a double End; To expoſe the *Patience* of his *Supporters* in the *Number* of his Papers, and, To inform the Publick, that his Paper of the ſucceeding Day is to contain *Something*; which never fails to be equal with the Worſt, and ends in *Nothing*, but a *Paſquin* on himſelf and Maſters.

Printed for *T. Payne*, near *Stationers-Hall*, 1723.

NUMB. LXI.

THE True Briton.

To be continued Weekly. DEC. 30. 1723.

Παῦροι γάρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται,
Οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.

HOM. Od. 2.

Ætas parentum pejor avis talit
Nos nequiores, mox daturos
Progeniem vitiosiorem.

HOR.

To the *Author of the* TRUE BRITON.

SIR,

WE have often been told from the Pulpit and from the Press, of the Degeneracy of the World; that we are worse than our Fathers, as they were than our Grandfathers, and as probably our Children will be than Us. I must own I begin to think there is something of Truth in the Observation: And one Proof of it, which I do not remember to have been as yet taken Notice of, we may find in considering the

Neceſſity there has been of late Years to multiply Laws upon us; and though they are ſo many, and ſo excellent, I don't perceive that we are more quiet and tractable under them, than our Fore-fathers were under fewer. Formerly our Lawgivers aſſembled very rarely, upon ſome particular Exigence of Affairs, diſpatch'd their Buſineſs in a few Weeks, put on their Boots, and Home they went again. But now, alas! We are ſo Wicked, that Six or Seven hundred of the Wiſeſt and Greateſt Men in the Kingdom are forced, for the Space of Six Months in every Year, to their own *manifeſt Detriment*, to leave their Eſtates, and to neglect their Private Affairs, to ſit up late, to lay their Heads together, to debate and quarrel, to run the Hazard of Impriſonment for talking too Paſſionately, and all this only to find out Laws enough to keep us in order. What Wretches are we to make all this neceſſary! and what Glorious Publick-Spirited Heroes are our Legiſlators to ſubmit to it!

I know ſome People are of Opinion, that the Laws we have already, or fewer, if ſtrictly obey'd, might make us as good Men and as good Subjects as a Thouſand more could. It is poſſible this may be true; but the Difficulty is, how we ſhall be able to eſtabliſh this Obedience: He would deſerve well of his Country, that could effect this. A Parliament then need not ſit once in Seven Years, inſtead of ſittiug Seven Years together. The Diſorders, Drunkenneſs and Ill-blood that accompany Elections, would ceaſe, and Faction would want a Place to ſhew its Head. This is a Point I have long labour'd about; and, if I do not deceive my ſelf, I have luckily hit upon a Project that will do.

When the *Lacedæmonians* were in the preſent Circumſtances of our Country-men, had much Law but little Obedience; the Wiſe *Lycurgus* found out this Remedy: He collected a Body of Laws, and pretending to leave his Country only for a ſhort Time, he exacted an Oath of all the Citizens, by which they obliged themſelves inviolably to maintain and obey all thoſe Statutes 'till his Return. This being agreed on, What did the good Man do? He left the City, voluntarily ſubmitted to a perpetual Baniſhment, and never returned to

free

free the *Lacedæmonians* from their Oath. This is the Trick, which I Fancy might be played over again very ſucceſsfully; but then it muſt not be ſpoken of publickly, but only whiſpered about to thoſe who are to be the Managers of it. Let Mr. ——— and ——— and ———, *&c.* require ſuch an Oath of all this Nation, and then, under Pretence of going to *Cambray*, Skip off for ever. The Generality of the People, we ſee, are inclinable enough to *Swear*; and thoſe few that are acquainted with this Story, will doubtleſs give into it ſo apparently to their own Advantage. The Nation indeed will have a Loſs of ſuch worthy Patriots, but we may hope the Benefits will countervail it. The *Lacedæmonians*, 'tis ſaid, being a Crafty People, at length outwitted their Lawgiver, and after his Death, brought back his Remains into the City, and then thought themſelves at Liberty: But honeſt *Engliſh men* are better Bubbles, and as an *Engliſh* Author juſtly obſerves,

They think the Pleaſure is as great
In being Cheated, as to cheat.

If any Thing is wanting to compleat the Trick, they will help out with it themſelves, rather than loſe an Opportunity of being deceived: Witneſs *Lotteries*, Witneſs *South-Sea*, Witneſs Every-thing.

What then can hinder the Succeſs of this Project, if it is undertaken? And who will doubt but theſe Generous Senators will undertake it? This will be an admirable Cloſe to all the Laws they have made, which are ſo good, that we ſhall want no more; and ſo numerous, that *Jacobites* ludicrouſly ſay, in one Senſe, the preſent Government is *Lawfull*. I dare promiſe, it will be attended with univerſal Benefit and Joy; They ſhall ſtand recorded to Poſterity as *True Britons*: *Blackmore* again ſhall tune his Harp, and ſing their Praiſes in Heroick Verſe.

I am, SIR,

Your moſt Obedient Servant,

A. Z.

To

To the True BRITON.

SIR,

I AM one, who have hitherto entertain'd ſuch a frightful Notion of *Matrimony*, that nothing has been able to draw me into it. So many diſcouraging *Proverbs* as we have relating to that State, and ſo many more diſcouraging *Examples*, in which I have ſeen them verify'd, have made me often reſolve within myſelf to live and die as I am. But ſince the late Act of Parliament, obliging the *Female* Sex to take the Oaths to the Government, I begin to think, I might, by the Aſſiſtance of the Legiſlature, mend my own Condition, and many of Theirs into the Bargain.

For this Purpoſe, I intend, at the enſuing Seſſions, to endeavour to get a Bill brought in, requiring all Women, before they are Married, and as a Part of the Ceremony, to take an Oath of *Allegiance*, and another allowing the *Supremacy* to their Husbands. This ſeems to me very likely to paſs both Houſes of Parliament; and eſpecially, becauſe there are ſome Inſtances, wherein, by the Laws of *England*, Women are already adjudg'd guilty of Treaſon for Facts committed againſt their Husbands: And I am willing to leave it intirely to that Wiſe Body of Men, Whether the Bill ſhall have *Retroſpect*, ſo as to oblige all Women *already Married*, to take the ſame Oaths.

What your Condition may be, I know not; But I am apt to think, that the Deſign, when *You* make it publick, will be well taken by many a *True Briton*.

I am, SIR,

Your Friend and Admirer,

OLD BATCHELOR.

We

We acknowledge ourſelves to be under Obligations to ſeveral of our Worthy Correſpondents, whoſe Excuſe we muſt deſire for omitting to take earlier Notice of their Letters, which has been frequently owing to Abſence from Town, and the unuſual Openneſs of the Seaſon, which has, in a Manner, occaſion'd a Second Summer, and been one Motive, among others of *greater Conſequence*, to detain Gentlemen from Town longer than they otherways intended.

The worthy Gentleman that ſtiles himſelf PUBLICOLA, is informed, That we are oblig'd to yield to the preſſing Importunities of our Printer, who having pretty much ſuffered from the Reſentments of his Superiors, when he has leaſt thought to offend, thinks there may be ſomewhat in this Piece that may be liable to Exception from the ſame Quarter; eſpecially as we live in a Time, ſo fruitful of *good Characters*, that nothing ſeems capable to eſcape the Conſciouſneſs of Some, who are always ready to Miſconſtrue and Apply, on one Side, and the Segacity of others, who are employed to *Decypher* and *Explain*, on the other. But of this, however, we will aſſure the Gentleman, that ſuch Exceptions ſhould have no weight with us, did we not alſo think, that the Perſonages, &c. that may perhaps be ſuppoſed, by our Enemies, to be glanc'd at, have ſomething in their Character too *Sacred* and too *Tender* to be deſcanted upon, or medled with, in the Manner there offer'd.

Something of the ſame Nature may be ſaid of the Excellent Letter ſign'd FERDINANDO, which we cannot ſufficiently admire; and nothing but the Apprehenſion of being miſunderſtood, and the Reaſons juſt now hinted at, could prevail upon us to deny the Publick the great Satisfaction they would receive in the Peruſal of it. If the Ingenious Writer will favour us with his Correſpondance on a leſs capricious Subject, we ſhall take Pleaſure to communicate his Sentiments to the World.

The Letter of the Gentleman who ſubſcribes *A. B.* relating to the Book of a certain Prelate lately publiſh'd, which he, in ſome Reſpects, aptly ſtiles a ROMANCE, is come to Hand; and as he is ſo kind to promiſe ſome Remarks upon it, we ſhall be very glad of a Continuance of the Correſpondance

dance, and what Lights he ſhall be pleaſed to afford; becauſe we have Thoughts to take ample Notice of this *Poſthumus Work* in ſuch a Manner as may be expected from a TRUE BRITON; and for that Reaſon, ſhall refer the Conſideration of his Letter to the Expectation of hearing farther from him.

And here it will be proper to acknowledge the Receipt of the Tranſcript relating to Biſhop *Burnet*'s Account of a Tryal in 1684.

We ſhall take a ſpeedy Opportunity to give the Letter ſign'd RUSTICUS, relating to the Oaths, the Conſideration it ſo well deſerves.

And we take this Occaſion to acknowledge the Receipt of the Letter on the ſame Subject from *Newcaſtle-under-Line*, and thank the Gentleman for his good Opinion, &c.

We alſo thank our Correſpondent of *Gray*'s *Inn*, who ſtiles OLD ENGLAND, for his Letter, and ſhall regard his Advice as far as is proper.

The Perſon who preſſes us to advertiſe his *Whig Gratitude*, &c. complaining of hard Uſage on Diſcovering Treaſonable Deſigns, &c. is reminded, of the Maxim known and practiſed in all Ages, and Countries, *viz. To love the Treaſon, and hate the Traytor*; and if, as he complains, he be profer'd no more than a *Tyde waiter*'s Place as full Reward, he may be ſatisfy'd that it may, perhaps, not only equal his Merit; but that he is *literally* upon a Foot, in that Reſpect, (however unequal in Importance the Diſcoveries might be) with his deceaſed Brother *NETNO*, who alſo intended to be a *Tyde-waiter*, tho' he prov'd a *Tyde miſtaker*.

THE DURHAM CAVALCADE has ſome Strokes of Wit and Delicacy, as a Song, that render it not unworthy of a Place in the TRUE BRITON; but we had rather ſee it in another Paper, leſt it ſhould be thought to be inſerted for the Lucre of the *Reward* ſaid to be promiſed by a certain *Reverend Gentleman* on that Occaſion.

W

We are oblig'd to our kind Friend and Correſpondent Mr. *C. Sagr——m*, for the Copy of Verſes he has ſent us upon *Evil-Miniſters*, with Liberty either to inſert, or light our Pipe with it; and ſhall make a *proper Uſe* thereof the firſt Opportunity.

We ſhall take another Opportunity to acknowledge the Receipt of the Favours of our other Correſpondents.

Printed for *T. Payne*, near *Stationers-Hall*, 1723.

We are oblig'd to our kind Friend and Correſpondent
Mr. C. Sage ——— for the Copy of Verſes he has ſent us up-
on Dr. Priestley ... with Liberty either to inſert, or ſuppreſs our
Pipe with it; and ſhall mark a proper Diſtinction for the firſt Op-
portunity.

We ſhall take another Opportunity to acknowledge the Re-
ceipt of the Favours of our other Correſpondents.

Printed for T. ... near Stationers-Hall, 1795.

NUMB. LXII.

THE True Briton.

To be continued Weekly. Jan. 3. 1723-4.

——Pictoribus atque Poetis
Quidlibet audendi semper fuit æqua potestas.
HOR.

To the TRUE BRITON.

SIR,

A COPY of Verses of mine, which you did me the Honour to insert in a former Paper on *Tully* and *Clodius*, having succeeded so well, as to raise up the petty Scriblers of the Age against it, I hope this will meet with the like favourable Reception; as the Subject of it is not

at all inferior to the other. I beg you will favour it with a Place in your next Paper, and you'll oblige,

Yours,

N. B.

Upon the (late) Biſhop of ROCHESTER PREACHING.

AT Emmaus *when Chriſt our Lord appear'd,*
Expounding Prophecies and Truths rever'd;
When too he vaniſh'd from his Hearers Eyes,
And with Tranſcendent Brightneſs ſought his Native Skies;
How were their Hearts, when ſudden Light appear'd,
With Rapture ſeiz'd, and more Seraphick fir'd!
Pleas'd and convinc'd of every Truth they ſtood,
Admir'd, confeſs'd, ador'd the mighty GOD!

Scarce fainter Tranſports all my Pow'rs controul,
Glow in my Breaſt, and triumph in my Soul,
So ſweetly ROCHESTER *attracts the Senſe,*
So great's the Magick of his Eloquence.
How ſhall I ſpeak the Fulneſs of my Heart!
Or half the Pleaſure that I feel, impart?
How can theſe Eeſtaſies in Verſe be ſhewn!
This asks the Tongue of Angels, or his own.

Let Nature's Rival Art *her Force apply,*
The ſilent Poetry *of* Painting *try;*
To the ſtretch'd Canvaſs graceful Vigor give,
And teach the animated Forms to live;

So may ſucceeding Times her Merit raiſe,
And as upon the breathing Piece they gaze,
At once the Prelate *and the* Painter *praiſe.*

Here, Artiſt, here, the Godlike Teacher ſhow,
While liſtening Crowds attentive ſtand Below,
Each moving Part, each Geſture, touch with Skill,
And ſtrike out all the Biſhop with thy Quill.
In venerable Robes let him ariſe,
With ſolemn Air, and lively piercing Eyes;
His Eyes, the Type of his diſcerning Mind!
And lively Wit with piercing Judgment joyn'd!
Let Beams of Glory ſhine around his Head,
And charming Majeſty his Face o'erſpread.
His Face how comely! how polite his Mien!
Though ſtern, yet ſweet! though awful, yet ſerene!

Oh couldſt Thou, Eccho-like, his Speech renew,
As Honey ſweet, as ſoft as Heavenly Dew,
Repeat the Doctrine that all Vice diſarms,
The winning Rhe'trick that our Senſes charms,
Severeſt Truth ſo forcibly expreſt,
And Manly Senſe in eaſy Language dreſs'd;
Oh! couldſt thou ever Vocal Accents join
A ſharp melodious Voice, like his, deſign,
As Sweet, as Clear, as Powerful, as Divine!
As when Jove *ſpeaks, the Winds no longer roar,*
Nor foaming Waves are daſh'd againſt the Shore,
Diffuſive Peace and Silence reign around,
And All's attentive to the Heavenly Sound:
So here Attention *draw with eager Eyes,*
And uplift Hands, which teſtify Surprize:
Touch every Form, no pleaſing Arts conceal,
And let each Hearer's Face *his* Mind *reveal:*

Here

Here let Young Men with kindling Rapture glow,
And riper Years by their Emotions ſhow:
Let Virgins ceaſe to roll a wanton Eye,
And with his moving Sentiments comply:
Let Sinners Hear *their former Sins away;*
The Good, the Old, become divinely Gay,
And ſeem to enter on Eternal Day!

So Athens *once upon her* Preacher *hung,*
Tranſported by the Precepts of his Tongue:
So ſtood great Paul; *ſo ſkil ul* Raphael *drew;*
And as in Him *another* Paul *we view,*
Another Raphael *may we find in* you.

To the TRUE BRITON.

Equidem plus hodie boni feci imprudens, quam
Sciens ante hunc Diem unquam.

TER.

SIR,

IT may poſſibly be ſome Entertainment to your Readers, if you think fit to give them the following Particulars of an Adventure I lately met with in my Travels through *Glouceſterſhire*

One Afternoon I diſcern'd in the Road before me a large Carriage full of Perſons of both Sexes; and as I drew near, ſaw at the Tail of the Waggon a great Bundle of *Crutches*, to the Number of Four or Five Pair. I wondered to ſee ſuch a Body of *Beggars*, as I took them to be, in that Equipage

quipage, and firſt ſuſpected it had been a Gang of *Gipſies*. Their Faces ſoon convinc'd me of that Miſtake; however I rod up to the Driver, and ſaid *Pray, Mr. Conſtable, whither are you having all theſe poor People? not ſo poor, Sir,* ſaid the Fellow, *they have all of them good* Means, *and having hired me at Eight Pence a Head to carry them to yonder Town, where we have been taking the Oaths.*

I turned to one of the Old Men, and ask'd him a Queſtion about my Road; to which he anſwer'd me very loud, *That he was* Thick of hearing. He then proceeded —— *They might as well have left me at Home; for I don't know one Word they ſaid. But I repeated the* Lord's-Prayer *and the* Belief, *and was juſt got to the End of the* Second Command-ment, *when they made me kiſs the Book, which I tried to do twice before, but could not reach it.* Tho' I was ſtrangely ſhock'd with this wild Account, yet my Curioſity prevail'd with me to examine ſome of the other Paſſengers; and that I might make ſure of a direct Anſwer, I ſingled out a Lad, that was crowded in amongſt them, and ſaid, *What, young Spark, have you been upon the ſame Buſines?* But to my infinite Surprize, he ſtared in my Face, and cried out DIM SASNAGE. Our Diſcourſe was immediately reliev'd by an ancient Matron, to this Effect "My Grandſon has been in "*England* but a Fortnight, and was Eighteen "laſt Sabbath Day; My poor Daughter and "her Husband are dead; but have left him "wherewithall to paſs very well in his own "Country. I deſired them to let him ſwear in "his Mother-Tongue; but they told me, that "no Body there underſtood *Welſh*; and that it

"was

" was all one if he did it in *Engliſh*. So, being " a ſharp Boy, he clapp'd on his Hand, and " tho' I ſay it, ſpoke the long hard Words after " the Man, *as well as the beſt of us.*

I Began to be afraid, that her laſt Words were but too true; in which I was afterwards more confirm'd: For aſſoon as ſhe had done ſpeaking, an old Man addreſs'd himſelf to me, as follows; *I fancy, Sir, you can ſet us Right about our Wager. I have held Half-a-dozen of Ale, that the Land of* Iſrael *is in* Scotland, *and my Neighbour* Dobbins *ſtands to it, that it is in* Germany.

This extraordinary Diſpute quite confounded me, nor could I ever have gueſs'd what had been the Ground of it, but for a notable clean Old Woman, who told me, They would not hear her, but ſhe was ſure, they were both in the Wrong. *I ſtood between them*, ſaid ſhe, *at the Book, and when I declared, that his Majeſty was Lawful and Rightful King of* this Realm, *I heard them both ſay, that he was Lawful and Rightful King of* Iſrael.

Upon this clear Information of the State of the Caſe, I told them, They muſt be content to draw Stakes

The next, that gave us a *Specimen* of his Parts, was the Fellow that drove the Waggon. *Well Dame*, ſaid he, *You can't deny, that I ſpoke the Words Right; and I reckon, 'tis the beſt Job of Work I have done theſe Seven Years.* I begg'd the Favour of him to explain himſelf. To which he anſwer'd; *I have a Couple of Leaſe-Holds, one from a* Popiſh *Landlady, and the other from a* ſowre-

ſowre-headed Presbyterian; *who are every foot teizing me to go either to* Mass *or the* Meeting-Houſe. *They call me I know not how many ugly Names, and aſſured me I ſhall be dam'd, if I don't do as they would have me. But now I hope I have pleas'd Every-body, and ſhall hear no more from them about ſuch hard Names as* Allegiance, *or* Supremacy, *or* Abjuration; *for I have taken my Oath to them* ALL THREE. O, *John*, replied my Old Woman, *if you had gone to our Parſon, before yo ſet out, as I adviſed you, you would never talk ſo idly.*

This ſenſible Reproof, in the midſt of ſo much Ignorance and Blunder, made me the more curiouſly to examine into the Circumſtances of the Perſon from whom it came. The Sum of her Account was, That ſhe was in the *Eighty Seventh* Year of her Age, and had all her Senſes very quick; that ſhe had a pretty little *Home ſtead* worth *Fifty Shillings* a Year, which ſhe was told ſhe muſt loſe, if ſhe did not take the Oaths to the Government; That ſhe went hereupon to the Miniſter of the Pariſh, to know the Meaning of it, who had kept her with him above an Hour, and made every Thing very plain to her; That accordingly, ſhe had now ſworn to be true to King *George* and the Proteſtant Succeſſion, and was reſolved to ſtand by them with her *Life* and *Fortune.*

I Applauded her Caution and Zeal, and ſo took Leave of the *Caravan of Loyal Invalids*, with this Reflection, That as Two Hundred of *Abſalom*'s Followers were engaged in an unlawful

ful Act, so Thousands of Well-meaning Persons may have perform'd an Act enjoyn'd by *Law, in their Simplicity, and not knowing any thing.*

I am, SIR,

Yours, &c.

Printed for *T. Payne,* **near** *Stationers-Hall,* 1723.

NUMB. LXIII.

THE True Briton.

To be continued Weekly. Jan. 6. 1723-4.

Omne tulit punctum qui miſcuit utile dulci.
HOR.

To the TRUE BRITON.

SIR,

AS I ſate ſmoaking my Pipe t'other Day, in a Coffee-houſe of Diſtinction, according to modern Uſage, with the Gravity of a Judge, or the Sagacity of an Alderman: I was ſtrangely ſeduced from my Meditations,

by the Chat of an Inferior Clase of Statesmen, intituled *Taylors*. They sat altogether at the next Table, and I found, by the Preludes of their Discourse, that they all came there to while away an Hour or two, before they made up the *Levees* of some neighbouring Courtiers, from whom they had Reason to hope for somewhat more momentous than *Politicks*. The *True Briton* of the 27th of *December* lay upon the Table, and had lain there some Time: But one that could read, coming in, took it in Hand, and, at the Desire of the Fraternity, read it aloud for common Good. So soon as the Person of Literature had made an End; *By my Faith*, says one of them, *though I can't read myself, I have a Son that can; and since Posterity is like to be concerned, I am resolv'd to subscribe.* *Are you so*, reply'd his next Neighbour, *Why then, without being a Conjurer, I can tell you, you will lose my Lord———Custom. For I have heard his* Valet *Swear, That he has heard his Lordship Swear,* That a *Dissenting Parson should sooner forgive one of his Congregation the Reading a Book called the* Friendly Debate, *than he would any of his Dependants the Reading of a* True Briton. *Is that the Case,* rejoin'd the Reading Person; *Then I'll e'en wait to the last Edition before*

I ſubſcribe or Purchaſe: And if Things go as they are, let Poſterity go as it will, ſay I; I'll venture my Neck for no Man. All agreed with the laſt Man; ſo up they roſe, paid for their Coffee, and ſeparated to their ſeveral Levees.

At firſt, I confeſs, I found myſelf a little chagrin'd; for I could not avoid Reaſoning thus with myſelf: "The Lord's *Valet* always ſpeaks the Senſe of his Lord, as the "*Chaplain* ſometimes ſpeaks Senſe for his "Lordſhip: Therefore, ſuch a Declaration getting Air, may, in ſome Meaſure, "depreciate the Value, and obſtruct the "Sale, and perhaps at long Run, bring me "under the Danger of the two new *P's*, "more to be feared than the other old *P*. "What, *thought I*, is to be done in this "Caſe?" And ſcarce had I put the Queſtion to myſelf, but my propitious *Genius* furniſhed me with a *Salvo*, in a Reſolution to dedicate that Noble Work, to that very individual Noble Lord, and by Way of *Panegyrick* to tranſcribe *Verbatim* the Faithful, True and Glorious *Preamble* of that *Glorious Patent* that ſo *Gloriouſly* introduced him into that *Glorious* Aſſembly: And I think under this Proviſion, I may fairly ſet at Defiance the whole Race of Decypherers to touch me in the ſenſible Part.

Beſides,

Beſides, as *Se Defedendo* is allow'd in Law, to be a Plea valid and indiſputable, and that *Self Preſervation* does not, as yet at leaſt, ceaſe to be a Principle in the Law of *Nature*, I have moſt maturely debated the Matter over in my own Thoughts, and have enter'd into another Reſolution of Opening the Scene, with an *Eſſay* towards a *Panegyrick* on the preſent Set of *Grandees*. Their moſt profound Skill in Politicks, their notorious Self-Denials and Diſintereſtedneſs, together with their ſtrick Adherence to Conſtitution and Property, are Topicks ſo inexhauſtible, that I cannot but flatter myſelf, that a Touch upon that String muſt be highly acceptable and grateful to the Ears of every Subſcriber. And as for thoſe who want Ears, and, conſequently want a Taſte for Things of that delicate Nature, I ſhall give them up to their own reprobate Senſe, and conſider them as too inconſiderable for any further Notice. True it is, this *Eſſay* of mine, which I propoſe to open my Book with, will be ſomewhat laborious, and enhance the Charge for I cannot propoſe to comprize it in leſs than *half one half Sheet of Paper*: But what is that to a Man of my *Publick Spirit*, who had rather ſuccumb under the Narrow View of *moderate* Profits, than defraud my honeſt

Subſcribers of the *minuteſt* Particle that may tend to their *Inſtruction*, *Divertion*, or *Information*.

Let me only obſerve to my honeſt Countrymen from the Premiſes, the Advantage and Uſefulneſs of thoſe *retiring Rooms*, vulgarly called *Coffee-Houſes*: Where a Man ſedately ſmocking his Pipe (Night, Noon, or Morning, no Matter whether) may collect, with due Attention, ſomewhat that may be beneficial in human Life. Take me under this Situation, and learn by my Example to ſmock your Pipes with Application. But I am afraid my dilating upon this Subject may inſenſibly draw me into a *Panegyrick* upon *Smock*, which *Panegerick* may interfere with my intended *Eſſay*, and render me as awkward a *Panegyriſt* as ſome of my Cotemporaries; Who, allowing them the Price of Silver for every *good Line*, would find themſelves grivioufly ſore under the *meritorious Baſtinadoes* of the Bad. In ſhort, Nature, who in her various Operations, has by her Philoſophers been imagin'd to conſult the Uſe, Benefit and Diverſion of Human-kind, by her Preſent Care of that *Exotick Species*, the *Panegeriſts* I mean, ſeems to hint at their *Inutility* under the preſent Deprivity of Mens Morals. But whether there is a Race of 'm, which, Silk-

worm-

worm-like, lies inwrapt in their own Bowels to the Return of a more favourable Seaſon, I muſt leave to thoſe Philoſophers to determine. If there be ſuch a happy Reſerve, This I hope, like a *True Briton*, I may with without Offence, That a Return of *True Virtue* may, like the *laſt Trump*, ſpeedily ſummon thoſe ſleeping *Genij* from their Cells, to execute the Office they were wel ordain'd for. 'Till when, it well behove my honeſt Countrymen to ſubmit with Chriſtian Patience; and to allow, what the cannot prevent, our dull Regrators of Scandal to batten on inſipid Offals; while the offer up to their Idols Weekly Holocauſts *Satire* for *Panegerick*.

But my *Self-Timidity*, and my great *over-Zeal* for the Grandees, has ſtrange led me into narrow *Criticiſms* from my ma Purpoſe.

After I have taken thoſe prudential Pr cautions of a Dedication to his Excellency the very Words of the *Preamble*, aforeſa and a *Panegyrical Eſſay* on ſome others of Great Brethren, I have a Trick of Reſou worth both the other, which will ſurpr Mankind, and ſufficiently *Screen* my and my *Iſraelite* at all Adventures. W that is, I am certain the ſenſible Part of World will not expect I ſhould divul

No! not tho' I had the Parole of a whole Co —— for my Security or Indemnification. My Collection from the *Journel* of my *Iſraelite* will reveal Secrets of the firſt Rank: How ſome have *got off*, and others *got on*: For the World is too wiſe and well read, at this Time of Day, to be fallacy'd into a Belief, that, as the Hero in *Newgate* ſaid, *There are not Underminers among Ourſelves. Trick for Trick*, was, as I remember, the Title of an *old Play*: and you may ſtigmatize it with the Name of *Corruption*, if you will, and bring as a Proof of the Abdication of *Engliſh Honeſty*; but if I do not give every *Foreigner* a *Rowland* for every *Oliver*, I ſhall be very much miſtaken.

In ſhort, I have begun to Collate and Prepare for the Preſs, My Countrymen have had my Propoſals, and a Specimen; therefore, they have nothing to do but to ſend in their Subſcriptions: For, like a Man of Honour, I declare, when the Patent comes to take Place, I ſhall conſider the Ten thouſand Pounds to be laid aſide for that Uſe, and advance the Price proportionably.

I am, SIR,
Your humble Servant,
C. D.
N. B.

N. B. Where any of a Conſcience truly ſcrupulous can plead a Deficience of the ſuperior Metals, *Iriſh Copper*, of the *laſt Edition*, will be taken in Payment; provided it be tender'd before the *Demiſe* of the *Patent*.

Printed for *T. Payne*, near *Stationers-Hall*, 1723-4.

NUMB. LXIV.

THE True Briton.

To be continued Weekly. JAN. 10. 1723-4.

——Tolluntur in altum
Ut lapsu graviore cadant.——

CLAUD.

To the TRUE BRITON.

SIR,



YOUR inserting at my Recommendation a Scene of *Ben. Johnson's Play* of SEJANUS, in your Paper No. LIII. relating to the Tryal of *Cremutius Cordus*, for asserting in a Book of *Annals* which he wrote, *That* Cassius *was the Last of the* Romans; encourages me to transcribe the Grandeur and Fall of that Favourite from the same Author; and to recommend by your Means, the Reviving of that Noble Play, at either of our Theatures, which must certain-

ly be attended with great Applauſe, as I take it to be one of the beſt Tragick Performances of that Author.

After having repreſented this Aſpiring Miniſter poſſeſs'd of the ſublimeſt Hights of Empire, and raiſing or deſtroying, as he thought fit, all that contributed to his Ambition, or that he imagin'd capable to ſtand in his Way, he introduces him beſeeching his Maſter *Tiberius*, to give him in Marriage *Livia* the Widow of *Druſus* the Emperor's Son; hoping that as he had already procur'd his Daughter to be betroth'd into the Imperial Family, ſo he ſhould be able by this New Step to advance his other Ambitious Purpoſes.

Tiberius diſſembling his Diſpleaſure at this Propoſal, condeſcends to argue with *Sejanus* againſt his Suit, and among other Reaſons gives the following,

The State thou hold'ſt already is in Talk;
Men murmur at thy Greatneſs; and the Nobles
Stick not, in Publick, to upbraid thy Climbing
Above our Father's Favours, or thy Scale;
And dare accuſe *me*, from their *Hate* to *thee*.
Be wiſe, dear Friend——
What we had purpos'd to thee in our Thought,
And with what near Degrees of Love to bind thee,
And make thee Equal to us, for the preſent,
We will forbear to ſpeak. Only thus much,
Believe our lov'd *Sejanus*, we not know
That Height in Blood or Honour, which thy Virtue
And Mind to us, may not aſpire with Merit.

and

And this we'll publiſh on all watch'd Occaſions
The Senate or the People ſhall preſent.

Sejanus hereupon, with profound Submiſſion, ſeems to give up his Suit; but ſecretly meditates Revenge for the ſuppoſed Affront; his Pride, from a Private Gentleman of *Rome*, diſdaining to be repuls'd, though by his Sovereign and his Benefactor.

Cæſar ſeems to know ſo well the Temper of *Sejanus*, that he expects he will but indifferently brook this Repulſe, and the Poet makes him thus expreſs his Reſentment, after the Departure of that Miniſter:

To marry *Livia!* ——Will no leſs, *Sejanus*,
Content thy Aims? No lower Object?—Well!
Thou knoweſt how thou are wrought into our Truſt:
Woven in our Deſign; and think'ſt we muſt
Now uſe thee, whatſoe'er thy Projects are;
'Tis true: But yet with *Caution*, and fit *Care*.
. . . . . .
Thoſe are the dreadful Enemies, we raiſe
With *Favours*, and make dangerous with *Praiſe*.
The *Injur'd by us*, may have *Will* alike,
But 'tis the *Favourite* hath the Power to *ſtrike*,
And *Fury* ever boils more high and ſtrong
Heat with *Ambition*, than *Revenge* of Wrong.
'Tis then a Part of *Supreme Skill*, to grace
No Man *too much*; but hold a *certain Space*
Between the *Aſcender's Riſe*, and thy own *Flat*,
Leſt, when all Rounds be reach'd, his Aim be that.

Accordingly, that he might anticipate the Working Miſchiefs of *Sejanus*, he commiſſions

Macro, a fit Inſtrument and Tool of Power, to watch the Motions of his Favourite, and at laſt reſolves by Degrees to reduce his Greatneſs, which in Effect was determining to deſtroy him.

But as this imperious Miniſter had procur'd to himſelf Multitudes of Creatures, and even had made the whole Military Power dependent on him, the wily Prince found himſelf obliged to purſue his Purpoſes by ſecret Methods; and one while that he forbad Incenſe and Adoration to be offer'd to *Sejanus*, which was the flattering Practices of thoſe degenerate Times, to Men in Supreme Power, at other Times he appeared to lift him up to the higheſt Degrees of Greatneſs; and the following Lines on ſuch an Occaſion, when *Sejanus* had obtain'd the higheſt Aſſurances of *Caſar*'s Favour, ſhew ſo much his immoderate Elevation of Mind, and his Ambitious Views, that I cannot but tranſcribe them, eſpecially as they were the Prelude to his Deſtruction; as oftentimes happens to be the Caſe of ambitious Miniſters, who think themſelves moſt ſecure, when they are on the Brink of Ruin.

Swell, ſwell, my Joys; and faint not to declare
Your *ſelves* as ample as your *Cauſes* are.
I did not *live* 'till *Now*; *This* my *firſt Hour*
Wherein I ſee my *Thoughts* reach'd by my *Power*.
But *this*—and gripe my Wiſhes! Great and High!
The World knows only Two, that's *Rome* and *I*.
My Roof receives me not.—'Tis *Air I tread*;
And at each Step, I feel my advanced Head
Knock out a Star in Heaven! Rear'd to this
Height,

All

All my Deſires ſeem *Modeſt*, *Poor* and *Slight*,
That did before ſound *Impudent*: 'Tis PLACE,
Not BLOOD diſcerns the *Noble* and the *Baſe*.
Is there not ſomething more than to be *Ceſar*?
Muſt we reſt there? It irks t'have come ſo far
To be ſo near a Stay. *Caligula*
Would thou ſtoodſt *Stiff* and *Many* in our Way
Winds loſe their Strength, when they do emp-
ty fly
Unmet of Woods or Buildings. Great Fires dye
That want their Matter to withſtand them: So
It is our Grief, and will be our Loſs, to know
Our Power ſhall want Oppoſites; unleſs
The Gods, by mixing in the Cauſe, would bleſs
Our Fortunes with their Conqueſt. That were
worth
Sejanus' Strife, durſt Fates but bring it forth.

After theſe vain-glorious Boaſts, under Pretence of farther Honours decreed him by *Ceſar*, he is drawn to the Senate, amidſt the Acclamations of his Creatures; and there arreſted by *Macro*, in the Height of all his Glory and Expectations, and inſtantly condemned, by the very Voices that the Moment before were ecchoing out his Praiſes. And this gives Occaſion to the following Reflexions of Two *Honeſt Romans*, which finely deſcribe his Grandeur and his Fall

Lepidus and *Arruntius*.

Who would depend upon the *Popular Air*,
Or *Voice* of *Men*, that have to Day beheld
(That, which if all the Gods had fore-declar'd,
Would not have been believ'd) *Sejanus* fall?

he

He that this Morn, rode proudly, as the *Sun*,
And breaking thro' a *Miſt* of Clients Breath,
Came on, as gaz'd at, and admir'd, as he
When ſuperſtitious *Moors* ſalute his Light!
That had our ſervile Nobles waiting him
As common Grooms; and, hanging on his *Look*,
No leſs than *Human Life* on *Deſtiny*!
That had *Mens Knees* as frequent as the *Gods*;
And *Sacrifices* more than *Rome* had *Altars*:
And this Man fall! — Fall! Ay, without a *Look*
That durſt appear his Friend, or lend ſo much
Of vain Relief, to his *chang'd* State, as *Pity*!

Arr. They that before, like *Gnats*, plaid in his *Beams*,
And throng'd to *circumſcribe* him, now! not ſeen,
Nor deign to hold a *common Seat* with him!
Others, that *waited* him unto the *Senate*,
Now inhumanely *raviſh* him to *Priſon*!
Whom (but *this Morn*) they follow'd as their *Lord*,
Guard thro' the Streets, bound like a *Fugitive*?
Inſtead of *Wreaths*, give *Fetters*; *Strokes* for *Stoops*;
Blind *Shame* for *Honours*, and black *Taunts* for *Titles*!
Who would truſt *ſlippery Chance*? ———

I ſhall conclude this Trouble with the fine Deſcription the Poet gives of the Rage of the Populace on this Occaſion.

The eager Multitude no ſooner heard
The *Murmure* of *Sejanus* in *Decline*,
But with that Speed and Heat of Appetite,
With which they greedily devour the Way

To

To ſome great Sports, or a new Theatre,
They fill'd the *Capitol* and *Pompey*'s *Cirque*,
Where, like ſo many Maſtives, biting Stones,
As if his *Statues* now were *ſenſitive*
Of their wild Fury, firſt, they tear them down;
Then faſt'ning Ropes, drag them along the Streets,
Crying in Scorn, This, this was the Rich Head
Was crown'd with Garlands, and with Odors! This
That was in *Rome* ſo reverenc'd!----

Then ſpeakining of the Eagerneſs of the Senate to condemn him to loſe his Head, he adds:

The Rout they follow with confuſed Voice,
Crying, *They're glad*, Say, *They could ne're abide him*
Enquire, *What Man he was? What kind of Face:*
What Bread he had? What Noſe? What Lips? Proteſt
They ever did preſage he'd come to this:
They never thought him Wiſe, nor Valiant: Ask
After his Garments? When he dies? What Death?
And not a Beaſt of all the Herd, demands,
What was his Crime? Or, *who were his Accuſers?*
Under what Proof, or Teſtimony he fell?
There come, ſays one, *a huge long-worded Letter*
From Capræa *againſt him.* Did there ſo?
O they are ſatisfy'd! No more! ——
—— His Head no ſooner off,
But that, th' unfortunate Trunk were ſeiz'd
By the rude Multitude; who with violent Rage
Have rent it Limb from Limb. A Thouſand Heads,
A Thouſand Hands, Ten Thouſand Tongues and voices
Imploy'd at once in ſeveral Acts of Malice!
Old Men not ſtaid with Age, Virgins with Shame,

Late

Late Wives with Loſs of Husbands, Mothers of Children,
Loſing all Grief, in Joy of his ſad Fall,
Run quite tranſported with their Cruelty:
Theſe mounting at his *Head*; theſe at his *Face*;
Theſe digging out his *Eyes*; thoſe with his *Brain*:
Sprinkling themſelves, their Houſes, and their Friends:
Others are met have raviſh'd thence an *Arm*,
And deal *ſmall Pieces* of the *Fleſh* for *Favours*:
Theſe with a *Thigh*; this hath cut off his *Hands*,
And this his *Feet*; theſe *Fingers*; and theſe *Toes*
That hath his *Liver*; he his *Heart*: There wants
Nothing but Room for Wrath, and Place for Hatred!
What cannot oft be done, is now o'er-done.
The Whole, and all of what was Great *Sejanus*,
And next to *Cæſar* did poſſeſs the World,
Now torn and ſcatter'd, as he needs no Grave,
Each little Duſt covers a little Part;
So lies he no-where, and yet often bury'd!

The Poet giving an Account of the like Cataſtrophe which befel the Children and Family of *Sejanus*, concludes his Performance with this excellent Caution to Great Men.

——— Forbear, you *Things!*
That ſtand upon the Pinacle of State,
To boaſt your *Slippery Height*. When you do fall,
You daſh your ſelves in pieces, ne're to riſe;
And he that lends you Pity is not Wiſe.

Printed for *T. Payne*, near *Stationers-Hall*, 1723-4.

NUMB. LXV.

THE True Briton.

To be continued Weekly. Jan. 13. 1723-4.

——— Fragili quærens illidere dentem,
Offendet ſolido. ———

HOR.

WHILE I am examining the ſeveral Errors in the Conduct of other Men, it would be a great Abſurdity and Weakneſs, to be ſo buſy in thoſe Enquiries as never to be at Leiſure enough to recollect, with proper Care and Caution, how I *ought* to behave, and how I *have* behaved my ſelf in the

Quality of a Political Writer. Upon a very ſerious Review, and after having made a very grave, cool and deliberate Search into my ſeveral Papers, I muſt declare it as a very ſober Truth, That the Watch I have always had over my Pen, has not been ſo much in vain, as ſome Perſons have been pleaſed to think, notwithſtanding the Gravity of their ſolemn Heads, and the Judgment that appears in their Countenances, when they ſhake their Reverend Noddles, and affirm the Contrary, with an *Inuendoing* Severity, that would be enough to over-awe a Country Gentleman of leſs Courage and Sagacity than myſelf; and drive a Perſon, that did not love the *Honeſt Engliſh Freedom of Speech* ſo well, as I muſt confeſs I do, into down-right Silence and Confuſion.

There was lately a great Perſonage very deeply Learned in *moulding* and *faſhioning* the Laws, that, ſcrewing up his Face into a Political Form, ſaid, in a large Aſſembly where I happen'd to be preſent, That the Author of the *True Briton* had written ſome Things, which by annexing to them *proper Inuendoes*, would appear to be very highly Criminal in the Eye of the Law.

I Muſt own at firſt I was very much diſturb'd at this Speech, delivered with ſuch a Shew of Wiſdom, and vex'd that I who had always ſtudied to promote the Love of Juſtice and Honour, ſhould have overlook'd myſelf ſo far as to have given any Room, that I might be ſuſpected to have incurred the leaſt Diſpleaſure of any of my Readers, when I knew my Aim was

to

to give them Pleaſure; or to have propagated any Criminal Principles, which it has been always a ſtanding Maxim with me to diſcountenance and to decry, to the uttermoſt of my Power. I could not forbear asking the Learned Gentleman, What Particular he cou'd name, in which the TRUE BRITON had behaved himſelf ſo as to deſerve that ſevere Cenſure? for it was paſt my finding out. ——— *O! Sir*, ſaid he, ſhrugging his Shoulders, *It is not* Every-body *that can find it out* —— *He is, in his plain Way of Speaking, a very Honeſt Writer; But there is a Term call'd an* INUENDO *among us, that will* ſhew him to have been frequently Guilty, monſtruouſly Guilty! *of criminal Libels; and I myſelf have ſtudied a conſiderable Time to whiſper about the Town ſome of theſe* Inuendoes *I mention againſt him.*

This Anſwer recover'd me from my former Apprehenſions, and finding that while I had ſtudied to be *Faultleſs*, others had been ſtudying how to *find Fault* with me; and that in all I had ſaid, there were (as the Divines term it) only *Scandals taken, and not given*, I departed from the Company very well ſatisfied.

As ſoon as I came home, I reſolved to explain myſelf a little upon this Head; and I muſt ask Pardon if I treat a Subject, which ſome grave-diſpoſed People think very ſerious, after a more ludicrous Manner, than they may think it deſerves.

An *Inuendo* in the Hands and Management of ſuch a *Political* Lawyer as I have been diſcribing above, carries with it an uncontrollable Force, and bears down before it the moſt Innocent Wri-

ter in the World, whom such an artful Pleader has a mind to make Guilty. It makes past Times present, and can bring all the different Periods and Revolutions of History into fresh Action before us. It can change Countries, and make *Ancient Greece* and *Old Rome*, *Spain*, *Poland*, &c. appear to be only different Names for one and the same Nation; and shew that they all signify the same as the Word ENGLAND; in their Turns. It can make *Evil Ministers*, that liv'd never so many Ages ago, revive again, and prove them to be actually opening the present New Year with their Sinister Operations. In fine, This *new invented* Peace of *Law-Artifice*, that will not allow Writers to have their own Meanings, but will be ever devising new Meanings for them, can make as many Transformations out of a *plain* and *literal* Narrative, as are to be found in the *Metamorphosis* of *Ovid*; and in such Cases the *Lawyer* may render them as *plausible* as the *Poet*, and they must be own'd at the same Time to be as *beautifully* Fictitious.

An *Inuendo*, or *forç'd Construction*, is, it must be confess'd, a very useful, a very ornamental, and necessary Expedient for the Class of *Political* Lawyers: They may not improperly call it, *Their Philosopher's Stone*; for in whatever Cause they apply it so well as to make it touch the Person they aim at, they are commonly sure to make *Gold* of him, and carry away the Demonstrations of the Power of this excellent new-invented Art in their Pockets, with great Gladness of Heart, and a *Secret* Consciousness of their own singular Merit in striking out such *happy*, *just* and *beneficial* Applications.

But then again, where it is unskilfully managed, it is apt to go off like *Aurum fulminans*, and only ſerves to put ignorant People that practiſe it, in Amazement, and to create Laughter among the Wiſe.

I remember, ſome Years ago, a very Learned and Zealous Gentleman, who made himſelf very Eminent for talking and writing like, (what it ſeems he really was by Profeſſion) an *Apothecary*, publiſhed a very accurate and elaborate Treatiſe (and did it at the ſmall Price of a *Shilling*, that it might be Every-body's Money) in which he laid down many very important Arguments to demonſtrate, That Mr. *Pope*'s Poem, intituled, *The Rape of the Lock*, was a ſly and ſubtle Scheme, or Plot, contrived by the ſaid Mr. *Pope* to introduce among us Popery, Tyranny, Arbitrary Power, and a large Innudation of numerous *Romiſh* Impoſitions, Ceremonies, and Superſtitions.

I can perfectly well recollect, that after this *clever* Diſcovery, the ſeeming Harmleſsneſs of that Poetical Performance was frequently uſed, by many *well-meaning* Readers of that *Quick-ſighted Apothecary* (who was at that Time of Day called by the *Buttoniſts*, *PASQUIN* upon *POPE*,) as a very great Aggravation of the Guilt of that ſly, crafty and deſigning Poet.

There ſhortly after ran a Story about the Town, That a Country-Bookſeller, being more than ordinarily buſy in diſperſing theſe unlawful Books among the good Proteſtant Subjects in the Country, he was informed againſt as a Diſaffected Perſon

Perſon, and, by an Order of a Juſtice of Peace, ſeized and brought before him. The Man owned the ſelling of the Books, but could not comprehend the Guilt there was in propagating ſo innocent a Poem.——The Juſtice told him, That He was guilty of Treaſon, and a Propagator of Popiſh Superſtitions, and therefore ſhould be committed without Bail or Mainprize; but being unacquainted with the Nature of ſuch a Commitment, and how it ſhould be drawn in ſo extraordinary a Caſe, he ſent for a *Brother-Juſtice* to give him Aſſiſtance in ſo critical a Conjuncture. Well! the other Juſtice appeats, hears the whole Story, and aſſures his Brother, That the Poem was an Innocent Poem, the Man an Inoffenſive Man; and adviſed him, for Shame, to diſcharge him. What! replyed the Zealous Juſtice, diſcharge him? *An Innocent Poem! a Harmleſs Man! Are we Juſtices only to be ignorant of the Meaning of an Author, when all the World, beſides Us, underſtands it.* Pray, Brother Juſtice, read that Treatiſe, (giving him the abovementioned Remarks) and you will find, That in this Innocent Poem, as you call it, a ſly Plot is carried on to introduce his Name-ſake the *Pope* and the *Devil* and all, upon us at once.

Brother, rejoin'd the other Juſtice, whiſpering in his Ear: *I have read this Treatiſe; It is a Comical Raillery upon Mr.* Pope, *father'd upon an* Apothecary *as its* propereſt *Author: Do not let Us get into the Number of* Apothecaries *too, and diſgrace ourſelves; That Poet is a Man of great Wit, and it will, by no Means, behove Men in our Poſts to play the Fool with him.*

The

The Angry Juſtice of Peace, Zealous as he was, found at laſt, with much ado, on which Side the *Jeſt* lay, and would infallibly turn at laſt, and was Wiſe enough to compoſe himſelf in Earneſt, and diſmiſs the poor Country Bookſeller, with an Air of *Gravity*, that was thought very becoming on that Occaſion; and as ſoon as the Parties that had appeared before him were diſmiſs'd, declared, He would never again be guided by *Apothecaries, &c.* and forſwore medling any more with theſe Edged-Tools, called INUENDOES; and has accordingly kept his Word from that Day to this. Since which the Country has been intirely at Eaſe, and many good Proteſtants have bought off ſeveral Editions of *The Rape of the Lock*, without any *Publick Moleſtation*, and read it with a great deal of *private Diverſion.*

Printed for *T. Payne*, near *Stationers-Hall*, 1723-4.

NUMB. LXVI.

THE True Briton.

To be continued Weekly. JAN. 17. 1723-4.

Virtus repulſæ neſcia ſordidæ,
Intaminatis fulget honoribus:
Nec ſumit aut ponit ſecures
Arbitrio popularis auræ.

HOR.

To the Author of the TRUE BRITON.

SIR,

PLUTARCH, in his Treatiſe intitled, *Political Precepts; Or, Inſtructions for the Managing of State Affairs*, written at the Requeſt of his Friend *Menemachus*, who was entring upon Publick Employments, gives a beautiful Number of Precepts and Inſtructions to qualify him for that Deſign, the Heads whereof I take the Liberty to recommend to your Readers, and refer them for farther Satisfaction to the Piece

itſelf in that Noble Author, who, by Excellent Examples, embelliſhes and confirms the following important Rules, which he lays down. I the rather deſire you will inſert them in your TRUE BRITON, becauſe it is apparent, from all their Views and Actions, that our preſent Set of Grandees have formed their Conduct on this Illuſtrious Model.

I. He requires of him that will enter upon the Management of State-Affairs, to bring a *good Intention*, looking at a *right End*, without *Ambition*, *Envy*, *Jealouſy*, &c.

II. Then, by fit Similitudes, he ſhews, how they ought to be diſpos'd, who enter on the Management of great Affairs; that is, To *conſider* and *throughly underſtand* the *Diſpoſition* of thoſe they are to govern, that by *ſuiting themſelves to it*, they may win them by little and little.

III. He aſſerts, That a good Governour ought not to accomodate himſelf to the *Vices* of the People, but to manage them diſcreetly, and withdraw them by *Degrees* from Evil; and then he propounds the Means of arriving at ſuch an Happineſs, the principal of which is, by *reforming himſelf* firſt.

IV. Having prov'd, That the *good Life* and *Eloquence* of him who deſires *well* to manage Publick Affairs, are the *Foundations* of his *Authority*; and conſidered of what Weight ſuch a *Perſon's Speech* is, he ſhews how he ought to behave himſelf in it.

V. He then ſhews the two Ways of ent'ring into Publick Buſineſs; the one *ſhort* and *expeditious*, but not without *Danger*; The other *more obſcure* and *ſlow*, but attended with greater *Security*; and diſcourſes very pertinently of the firſt, declaring what is to be done, and what to be avoided in it; and in particular, That a Stateſman ought to behave himſelf ſo Virtuouſly at his *Entrance*, that his very *Ill wiſhers* ſhould be *conſtrain'd* to make Way for his Preferment; That he ought to conſider, that there is every-where Work enough cut out for Men of Courage; That therefore he ſhould not ſet himſelf to degrade the *Good*, but only the *Wicked*. For when the Multitude, *ſays he*, having outrag'd ſome Good Man, ſoon after, as it frequently happens, repent of their Indignation, they think that Way of excuſing this Offence the *Eaſieſt*, which is indeed the *Juſteſt*, to wit, The Deſtroying of him, who was the Perſuader and Author of it.

But

But the Rising up, *continues he*, to humble and pull down a *Wicked Person*, who has, by his *Audaciousness* and *Cunning*, subjected the City to himself (such as heretofore *Cleon* and *Clitophon* were in *Athens*) makes a *Glorious Entrance* to the Management of Publick Affairs. *And then he recommends the Example of* Solon, *in his Entrance on the Business of the State*; The City of *Athens*, *says he*, being divided into Three Parts, the *Diacrians* (or Inhabitants of the Hill) the *Pedieans* (or Dwellers on the Plain) and the *Paralians* (or those who liv'd by the Water side, he, joining himself with none of them, but being indifferent to them all, and saying and doing all Things to bring them to Concord, was chosen their Lawgiver to take away their Differences, and by that Means settled the State.

VI. He gives the *Second Way* of *entring* upon Publick Business; in which he lays down for Rules, That a Statesman must advance under the Authority of those who are most respected in the State: That he must keep inviolably the Friendship of such: That the most Virtues are to be follow'd; and shews, by sundry Examples, the Danger of keeping Company with the *Ambitious*.

VII. He shews, What *Friends* a Statesman ought to chuse: That he ought not to shun his *Friends*, and be familiar with *Flatterers*: That for the Sake of them, he must not derogate from the *Authority* of the *Laws*; nor permit them to abuse his Friendship, to the committing Disorders in the State. But, after the Example of *Phocion* and others, must prefer the Preservation of the *Laws* and his *Country*, to any particular Person whatever. He then,

VIII. Shews, how a Statesman ought to behave himself towards his Friends: That he may *favour* them after he has secur'd the *Publick*, and how far this *Favour* is to extend.

IX. He gives the Statesman Rules how he ought to behave himself towards his *Enemies*: That he must lay aside his *particular Resentments*, when the *Service* of the *Publick* is in Question: And records the following Noble Instance to this Purpose: *Cretinas* the *Magnesian*, *says he*, having for his Adversary or Rival in the Government, one *Hermeas*, a Man not Powerful and Rich, but ambitious and High spirited, when the *Mithridatick* War came on, seeing the City in Danger, desired *Hermeas* either to take the Government upon himself,

and manage the Affairs whilſt he retired; or, if he would have him take the Command of the Army, to depart himſelf immediately, leſt they ſhould, through their ambitious Contention, deſtroy the City; The Propoſal pleas'd *Hermeus*, who ſaying, That *Cretinus* was a better Soldier than himſelf, did, with his Wife and Children, quit the City. *Cretinus* then ſent him forth before, furniſhing him out of his own Eſtate with all ſuch Things as are more uſeful to thoſe that flee from Home, than to thoſe that are beſieg'd; and excellently defending the City, unexpectedly preſerv'd it, being at the Point to be deſtroyed. *Our Author proceeds*; For if 'tis generous, and proceeding from a magnanimous Spirit to cry out,

I love my Children, but my Country more,

Why ſhould it not *be* readier for every one of them to ſay, *I hate this Man, and deſire to do him a Diſkindneſs, but the Love of my Country has greater Power over me?* For not to condeſcend to be reconciled to an Enemy, for thoſe very Cauſes, for which we ought to abandon a Friend, is even, to Extremity, ſavage and brutiſh. He then concludes, That 'tis, however, incomparably better, not to hate *any one* for *one's own Particular* Intereſt or Honour; but only to be an Enemy to thoſe that would prejudice the Publick, *and aſſerts*, That we ought to praiſe even our Enemies in juſt Things, and to uphold them if they are unjuſtly calumniated. *A Doctrine that never was reduced to Practice 'till the virtuous Times in which we live.*

X. He conſiders, whether a Statſeman ought to concern himſelf in A L L Publick Affairs: and reſolves, that he ought to manage O N L Y what is of greateſt Importance; and that for the following Reaſons. 1. Becauſe 'tis more Auguſt. 2. Becauſe the contrary renders one ſuſpected of *Ambition* and *Vain Glory*. 3. Becauſe it makes him *Odious* and *Ridiculous*. 4. Becauſe he ought to ſhun the Ill will of others, whether Great or Little. 5. That ſhewing himſelf a Lover of Publick Good, he muſt not imagine himſelf to be able to manage *every Thing*; but muſt, as do the Maſters of Ships, make uſe of others. 6. That by this means Publick Affairs are better regulated, And, 7. That 'tis a great Shame and Folly to think on doing *many Things* himſelf *alone*, ſince

ſince he often finds enough to do in performing *one* as he *ought*.

XI. He treats of the *Prudence* with which a Statſeman ought to be furniſhed for obviating *Calumnies*, and procuring what is for the Publick Good to be receiv'd by the People, yea, even by his very Enemies.

XII. That he ought not to hunt after A L L Offices, and how he ought to behave himſelf as well in Great as Little Employs.

XIII. That it behoves him that enters upon any Office, not only to have at hand thoſe Arguments of which *Pericles* put himſelf in mind, when he firſt received the Robe of State: *Bethink thy ſelf*, Pericles *thou govern'ſt* Freemen; *thou govern'ſt* Grecians, *yea*, *Citizens of* Athens; but farther alſo, he ought to ſay thus with himſelf, " Thou being a *Subject*, go-' vern'ſt a City which is under the Obedience of *Caeſar*'s Pro-' conſul or Lieutenant, Thou muſt make thy Robe ſcantier; ' look from the Pavilion to the Tribunal, and not place too ' great Confidence in thy *Crown*, ſince thou ſeeſt *Shoes* over ' thy Head.' He then concludes, That Men, by not making ſuitable Reflections on the Importance of their Office, and what is requir'd of them in it, indanger their Lives, or at leaſt render themſelves contemptible and ridiculous.

XIV. That a Statſman ought to keep Friendſhip with other Lords or Great Men, of whoſe Good Will he may ſtand in need; and refer all to the Publick Profit.

XV. That he ought to take heed, leaſt by ſeeking the Friendſhip of FOREIGN PRINCES, he bring his Country into Slavary. This he attributes to the Avarice and Ambition of the chief Men in a State, who either by injuring their Fellow-Subjects, compel them to fly out of their Country; or in ſuch things wherein they differ from one another, diſdaining to be worſted by their Equals, they bring in ſuch as are more powerful; whence doth the Council, People, Courts of Judicature, and whole Magiſtracy loſe their Authority. But he ought to appeaſe private Citizens by Equality, and mightier Men by mutual Submiſſions, ſo as to keep Peace within the Commonwealth, and coolly to determine their Affairs; making for theſe Things, as it were for Secret Diſeaſes, a certain *Political Medicine*, both being himſelf rather willing to be vanquiſh'd among his Fellow Citizens, than to get the better by the Injury and Diſſolution of his Country's Rights,

Rights, and requesting the same of every one else, and teaching them how great a Mischief this Obstinacy in Contending is.

XVI. From hence he proceeds naturally to shew, That if there be any Disease in the State, a good Statesman ought to conceal it, and cure it *Within*; since Remedies from *Without* are dangerous: That in this Case, he must Act and Speak freely; and should not desire to over-live his Country's Ruin.

XVII. He shews, how he that manages State Affairs, is to converse with his Companions, and after having censured the Arrogance and Envy of Men in Power, adds this Noble Rule, One ought, says he, to court his Superior, advance his Inferior, honour his Equal, and love and embrace all, as having been made Friends, not by eating at the same Table, drinking in the same Cup, or meeting at the same solemn Feast, but by a *Common* and *Publick Bond*, and having, in some Sort, an *Hereditary Benevolence* deriv'd from their *Country*. And this, as his other Rules, he illustrates by several Noble Instances, which the Limits of your Paper will not permit to be recited.

XVIII. He discourses on the Art of Government, shewing wherein it consists, to wit, In teaching all to Obey well, and subject themselves to him who commands.

XIX. He consequently, treats of the Duty of good Subjects in a regulated State, and how they ought to help their Magistrates, and profit the Publick; because the General Law authorizes him who does what is just: But yet on Condition that no *Novelty* be attempted, unless in Cases of Necessity or great Importance.

XX. He shews in what Things a Magistrate may gratify the People; By accommodating himself to little People, when the Publick Interest is not concern'd; and by drawing them with Sweetness and Discretion from great Dangers.

XXI. In executing Affairs of great Consequence he shews what Persons a Magistrate ought to chuse for his Assistance; to wit, The most Powerful, and the Mildest, who have Wisdom, without a contentious Humour.

XXII. Of what Vices he ought to beware, and principally of *Avarice* and *Ambition*.

XXIII. That a Statesman should not despise *Glory* or *True Honour*; and that there is nothing which renders one Man so

ſo obſequious and ſubmiſſive to another, as the Confidence of his good Will, and the Opinion his Actions inſpire of his *Integrity* and *Juſtice*. Wherefore *Demeſthenes*, ſays he, rightly affirm'd, That the greateſt Preſervative of States againſt Tyrants, is *Diſtruſt*: For the Part of the Soul by which we *believe*, is moſt apt to be caught.

XXIV. The Two principal Advantages in which a Magiſtrate may glory, and by which he ought to think himſelf honour'd, are, *That the People Confide in him*; and, *That they Love him, and Wiſh him well*. And under this Head, he proceeds to give Examples, how prejudicial the Ill-will of the People is to a Governor; and, on the contrary, how ſerviceable their Amity; and obſerves, That of all Loves, the ſtrongeſt and divineſt, is that which is by Cities, and States born to any Man for his Virtue.

XXV. His next Rule relates to *Largeſſes* or *Bounties* to the *Publick*; but this being a Caſe peculiar to the Great Men among the *Antients*, I ſhall not trouble the little ones among the *Moderns* with repeating any Thing about it.

XXVI. That the People muſt not be manag'd by *ſuperfluous Expences*; but by *Virtue*, *Prudence*, and *Eloquence*; And under this Head, he gives an admirable Deſcription of a *good Stateſman*, which I muſt refer to the many *Living Examples* of the ſame, in the preſent Age, having not Room to recite it here.

XXVII. How a good Magiſtrate ought to govern himſelf in *Seditions* and *Civil Wars*; That he ought not to join with *One Party* to *Ruine* the *Other*. That he ought to ſpeak to *Both*, to help them in *common*, and to bring them to Agreement; and, if poſſible, prevent *Sedition*.

XXVIII. And Laſtly, He inſtructs him who manages State-Affairs, to procure the Continuance of *Peace* and *Union* amongſt his Fellow-Subjects: He obſerves, That as a Conflagration ſeldom begins in Sacred and Publick Places; but that a Candle negligently left in an Houſe, or the burning of a little Traſh or Rubbiſh, raiſes a great Fire, and works a common Miſchief: So *Sedition* in a State, is not always kindled by Contentions about *Publick Affairs*; but often-times the Differences ariſing from private Concerns and Jangles, being propagated into the Publick, have diſturb'd a whole City: And concludes from ſeveral Examples, That the Beginnings of Evils muſt be prevented and extinguiſhed betimes;

betimes; and that 'tis not unbecoming a Great Statesman to endeavour to compose *private Animosities*; For, *says he*, Contentions about *Publick Matters*, where *private Grudges* are taken away, are soon appeas'd, and bring no difficult or fatal Mischiefs.

I shall only add, That 'tis to be presumed this Excellent Author did not live in an Age, when *Private Vices* were esteem'd *Publick Benefits*; and that People then, had not the Art to make themselves formidable by the Divisions and Animosities of their Fellow-Subjects.

I am, SIR,

Your humble Servant,

R. S.

Printed for *T. Payne*, near *Stationers-Hall*, 1723-4.

NUMB. LXVII.

THE True Briton.

To be continued Weekly. Jan. 20. 1723-4.

Auro pulsa fides, auro venalia jacent PROP.

THE Wisdom of our Ancestors in the Constitution and Frame of the *British* Government, is never enough to be admired and applauded. We have often touch'd upon the Excellency of our Constitution, and shall not now repeat what we have heretofore said on that Subject; but shall take this Occasion to present our Readers with a View of the Constitution of the *Exchequer*, and the Care which our Ancestors took to prevent private Men from raising exorbitant Fortunes at

the Publick Expence; as it is preſented us by a late celebrated Author, * to whoſe Works we are beholden for ſeveral valuable Tranſcripts, in the Courſe of our former Papers: And this we ſhall add as a Supplement to what we have formerly repeated on this important Head.

The Conſtitution of the Exchequer, *ſays he*, (we may rather call it the Conſtitution of the Kingdom) has contriv'd to put a great many Lets and Obſtructions in the Way of deſigning Favourites and rapacious Followers of the Court, and that no Grant ſhall paſs from the King but upon ſtrick inquiry and after mature Deliberation.

In order to which the State thought it neceſſary to be at the Expence of ſeveral Great Officers, who ſhould be, as ſo many Centinels, continually watching that the King may not be ſurprized nor defrauded.

Regularly and according to the Laws of the Land, Grants from the Crown ought to make the following Steps.

The Petition is firſt made to the King, in which (as we have noted before) the Petitioner ought to inſert the true and expreſs Value of the Thing demanded.

The King refers this Petition to the *Treaſurer* of the *Exchequer*, now called *Lord-High-Treaſurer* of *England*, whoſe firſt Step is to have a Particular of the Thing petition'd for from the Auditor, if it lies before him, or from the King's Remembrancer, if it lies before him: This Care is taken that the State may not be deceiv'd in the Value of the Thing. The

* *Vid.* Davenant's *Diſcourſe on Reſumptions*, *Pag.* 291, to 303, &c.

The Petitioner is firſt referr'd to this High Officer, becauſe the Law preſumes that the whole State and Condition of the Revenue lies before him, that he knows what Debts and Engagements the King has upon him, and whether the Expences of his Wars, and the other neceſſary Charges of his Government, are not ſuch, as for the Peoples Eaſe, and by the Rules of Juſtice, ought for the preſent to reſtrain his Bounty, if the Thing to be granted be of great Value, if it cannot be given away without great Damnage to the Crown, if by Reaſon of ſuch Gift he is hindred from paying his juſt Debts, or from having wherewithal to defray the Charges of the Government, or to provide for the Kingdom's Defence; or if by this and other Gifts he muſt be driven, through the failing of his own Revenue, to lay heavy Burthens upon the People; 'tis the Duty of the Lord Treaſurer to repreſent the whole Matter honeſtly and impartially to the King, and to hinder the Grant from proceeding any further. And as a Tie upon him, he takes the following Oath.

YE ſhall ſwear, That well, and truly, ye ſhall ſerve the King our Sovereign Lord, and his People, in the Office of Treaſaurer; and ye ſhall do Right to all manner of People, Poor and Rich, of ſuch Things as toucheth your Office; and that King's Treaſure truly ye ſhall keep and diſpend, and truly ye ſhall counſail the King, and his Counſel ye ſhall layn, and keep; And that ye ſhall neither know nor ſuffer the King's Hurt, nor his diſheriting, nor that the Rights of his Crown be diſtreſſed by any Means, as far forth as ye may let; And if ye may not let it, ye ſhall make Knowledge

thereof clearly and expreſly to the King, with your true Advice and Counſel: And ye ſhall do, and purchaſe the King's Profit in all that ye may reaſonably do, as God you help, and the Holy Evangeliſts.

It was hardly poſſible to deviſe a more binding Oath. And the Words, *Ye ſhall well, and truly, ſerve the King our Sovereign Lord, and his People, in the Office of Treaſurer*, are an Evidence, that our Fore-fathers took themſelves to have ſome Kind of Intereſt in what was call'd the Crown Revenue.

If the Grant meets with no Objection at the *Treaſury*, the King ſigns a Warrant directed to the *Attorney* or *Solicitor General*, who is another Great Officer, impowering him to prepare a Bill containing ſuch a Grant. And if the Grant be of Money appropriated by Act of Parliament, or of Lands annex'd to the Crown by Act of Parliament, or if the Grant be any ways illegal or prejudicial to the Crown, it is the Attorny or Sollicitor-General's Duty to advertiſe thereof.

After Mr. *Attorny* has paſs'd it, it goes to the *Signet*, the Cuſtody whereof is in the Secretary of State, who being a Miniſter in high Office, is preſum'd by the Laws to be watchful for the King's Good, and to inquire into all Matters relating to the Weal Publick. He is preſum'd to be appriz'd of the Perſons Merits to whom the Grant is to be made, and likewiſe to underſtand either the Affluence or Want in the King's Coffers, and the general Condition of his Revenue. And having an Allowance for Intelligence, he is pre-

preſum'd to know the Diſcourſes and Opinions of the People, and how ſuch Grants are reliſh'd: If therefore the Perſon ſuing out the Grant has no Merit at all, or at leaſt no ſort of Pretenſion to ſo great a Reward, or if he knows the Publick to be preſs'd with Wants and Debts; or if he hears that the People murmur at the Taxes which Profuſion introduces, and clamour to ſee the Nation's Money waſted, by his Duty, as Privy Counſellor, and by his Oath, he is bound faithfully and plainly thereof to inform the King.

From the *Signet* it ſhould go to the *Privy Seal*, who is likewiſe another Great Officer; who being near the Perſon of the King, is preſum'd to know the Condition of the Kingdom; and therefore the Law has made him another Check. He takes this Oath:

YE ſhall, as far forth as your Cunning and Diſcretion ſufficeth, truly, juſtly, and evenly execute and exerciſe the Office of Keeper of the King's Privy Seal, to you by his Highneſs committed, not leaving or eſchewing, ſo to do for Affection, Love, Meed, Doubt, or Dread of any Perſon or Perſons, &c.

So that if the Lord Privy Seal, finds that thro' Corruption in other Offices, or that by Power, Importunity, or partial Favour, a Grant tending greatly to the publick Damage, and to the Diminution of his Prince's Revenue, has paſs'd ſo far as to his Office, he ought to ſtop it there, and is bound in Duty, and by his Oath, to lay the whole Matter before the King.

From

From the *Privy-Seal* it goes to the *Great-Seal*, in the Cuſtody of the *Lord Keeper*, or *Lord Chancellor* of *England*, who is accounted the Kingdom's, as well as the King's Officer, and there the Grant is compleated; upon which Score, in the Eye of the Law, this great Miniſter is moſt look'd upon, his Oath is the ſame with that of the Lord Treaſurer. He ſwears,

WELL and Truly to ſerve the King and his People in the Office of Chancellor; truly to Counſel the King; not to ſuffer his Hurt or Diſ-heriting, nor that the Rights of the Crown be diſtreſs'd, by any Means, as far forth as he may let; And if he may not let it, he is to make it clearly and expreſly known to the King, with true Advice and Counſel: And, in all that he may, he is to do and purchaſe the King's Profit.

So that more than any other, as the higheſt Officer, and as the laſt Check, the Laws preſume him to conſult for the King's Good. Therefore if the Grant be exorbitant, if it be made to an undeſerving Perſon, if it notoriouſly ſurpaſſes the Merits of the Suitor, if it was obtain'd upon wrong Suggeſtions, if it occaſions Obloquy to the Government, or Diſcontent among the People, if the King's Debts are many and clamorous, if the Nation labours, at the ſame time as the Gift is made, under heavy Taxes; and if the Grant tends greatly to the Hurt and Impoveriſhment of the Crown (with all which Matters the Law preſumes ſo great a Miniſter in the State to be acquainted) he

is

is bound in Duty and by his Oath not to fix the Great Seal to the ſaid Grant, but thereupon faithfully and impartially to adviſe the King: And Chancellors who have acted otherwiſe, and who, contrary to the Truſt of their Office, have ventur'd to paſs outragious Gifts, *Douns Outragenſes*, as the Records call 'em, whereby the Crown has been impoveriſh'd, have been heretofore queſtion'd, impeach'd and attained in Parliament.

Theſe were the ancient Steps in paſſing Grants from the Crown, which were afterwards inforc'd by a poſitive Law in the Reign of *Henry* the Eight, a Prince jealous of the Regal Authority.

Our Author then proceeds to ſhew the Methods taken by the Courtiers of former Times to defeat this excellent Eſtabliſhment, and evade the Obligation of it.

The Force of all theſe wholeſome Laws, *ſays he*, was enarvated by Clauſes afterwards inſerted into the Letters Patent, viz. *Ex certa Scientia, Mero Motu, & Gratia Speciali. Ex certa Scientia* became neceſſary for the Courtiers to defeat the 1ſt of *Henry* IV. where 'tis enacted, *That the true and expreſs Value of the Thing to be granted, ſhall be inſerted in the Letters Patents; otherwiſe the Grant to be void.* So that theſe Words ſuppoſe the King to have certain Knowledge, in every Circumſtance, of the Thing he is to give away, which happens very rarely to be the Caſe.

Ex Mero Motu imports, the Honour and Bounty of the King, who rewards the Patentee for Merit

Merit without his Suit. These Words were introduced to obviate the 4th of *Henry* IV. whereby it was enacted, *That no Lands should be given, but to such as deserv'd them; and if any made Demands without Desert, he shoud be punished.*

And to the same Purpose were added the Words *Ex Gratia Speciali*; yet more to denote that the Gift proceeded merely from the King's Favour, and not at the Party's Solicitation.

But besides all this, because antiently it seem'd a Fundamental, That Crown Lands were not alienable, the Lawyers of Old Times, endeavour'd to secure and cover all by a Clause of *None Obstante* to be inserted in the Patents.

These Clauses of *None Obstante* were not known in our Original Constitution. *Matthew Paris* says, They grew rife in the Reign of *Henry* III. But they were more necessary after the 11th of *Henry* IV. when it was plainly and directly enacted, *That all Manner of Hereditaments which from thenceforward should fall into the Crown, should not be alienated, but remain to the King.* Which Law, the Author observes, appears to be supported by the Act *declaring the Rights and Liberties of the Subjects*, which in these Words, seems to condemn the Doctrine of *Non Obstantes*; *That the pretended Power of suspending of Laws, or the Execution of Laws by Regal Authority, without Consent of Parliament, is Illegal.*

Printed by *T. Payne*, near *Stationers-Hall*, 1723-4.

NUMB. LXVIII.

THE True Briton.

To be continued Weekly. JAN. 24. 1723-4.

---Fas eſt & ab hoſte doceri. OVID.

REVENGE was ever noted to be the Argument of a low and degenerate Mind; and as ſuch, contemn'd and deſpis'd by the Great and the Wiſe Men of former Ages. It was a noble Sentence of *Plutarch*, That *he had rather it ſhould be ſaid, there never was a Man called* Plutarch, *than that others ſhould report he was prone to* Anger *and* Revenge. This excellent Author has written a little Treatiſe on Purpoſe to ſhew *how Men may profit by their Adverſaries*, and lays it down for a Rule, That the *Revilings* of an *Enemy* are more to be attended to, than the *Praiſes* of a *Friend*. We may reap great Advantages, *ſays he*, from being judg'd and cenſur'd by our Enemies. In this Caſe, *Antiſthenes* ſpake incomparably well, *That if a Man would lead a ſecure*

and unblameable Life, it was neceſſary that he ſhould have either very ingenuous and honeſt Friends, or very bad Enemies; becauſe the firſt, by their kind Admonitions, and the latter by their Invectives, would equally contribute to his Benefit.

What this great Man ſays of his Times, may certainly, with equal Juſtice, be ſpoken of the Times in which we live.

As Friendſhip, *ſays he*, is now grown almoſt Speechleſs, and hath left off that Freedom it did once uſe, when Flattery obtains, and Friendly Counſel is forced to hold its Tongue; We muſt expect to hear *Truth* only from the *Mouths of Enemies*: And he that hath no *Friend* to reprove him when he acts amiſs, muſt bear patiently the *Rebukes* of an *Enemy*, and thereby learn to amend the Errors of his Ways, conſidering ſeriouſly the *Object* at which theſe ſevere Cenſures aim, and not what the *Perſon* is who makes them. For as he who deſign'd the Death of *Promotheus* the *Theſſalian*, inſtead of giving the fatal Blow, only launch'd a Swelling which he had, that menac'd approaching Death, and thereby preſerv'd his Life: Juſt ſo may the harſh Reprehenſions of Enemies cure ſome *Diſtempers* of the *Mind*, that were before either not *known* or *neglected*, though theſe angry Speeches, perhaps, originally proceed from Ill-will. But many, *continues he*, when

they are accuſed of a Crime, do not conſider whether they are guilty of the Matter alledg'd againſt them, but are rather ſollicitous whether the Accuſer hath *any Thing more* to lay to their Charge. Like the *Combatants* in a *Match at Wreſtling*, they take no Care to *wipe off* the *Dirt* that *ſticks upon them*, but proceed to *beſmear* themſelves, and in their mutnal Strugglings, ſtill *wallow* into *more Dirt* and *Filthineſs*. He further tells us,

That 'tis a Matter of greater Importance and Concernment to a Man, when he is laſh'd by a Perſon he takes to be his Enemy, by living *Virtuouſly* to prevent and avert all Objections that may be made againſt his Life and Actions, than to ſcoure the Spots out of his Cloaths when they are ſhewn him. For if, *ſays he*, any object to us Crimes of which we are even *innocent*, we ought to inquire into the *Cauſes* and *Reaſons* of ſuch *Accuſations*, leſt unawares we ſhould commit thoſe Offences that might juſtly be attributed to us.

Why ſhould we not, *adds he*, take an Enemy for our Tutor, who will inſtruct us *Gratis* in thoſe Things we knew not before? When *Hiero* was upbraided by his Enemy for having a ſtinking Breath, he demanded of his Wife, *Why ſhe had not acquainted him with it?* She innocently anſwered, *ſhe thought all Mens Breath had that Smell.*

For an Enemy ſees and underſtands more in Matters relating to us, than our *Friends* do, becauſe, in *Plato*'s Opinion, *Love is blind*, eſpecially in diſcerning the Imperfections of the Object beloved.

This great Author obſerves in the beginning of his Diſcourſe, That thro' the long Succeſſion of all Ages, down to his own Times, there ſcarce ever was a State or Kingdom, that hath not ſuffered under *Envy*, *Hatred*, *Emulation*, the *Love of Strife*; fierce and unruly Paſſions, *ſays he*, of all others the moſt productive of *Enmity* and *Ill-will* among Men, Nay, *Familiarity* itſelf, will at laſt breed Contempt, and the very *Friendſhip* of Men doth frequently draw them into Quarrels that prove ſharp and ſometimes implacable. This the wiſe *Chilo* well underſtood, who hearing another aſſert, *That he had no Enemy*, ask'd him very pertinently, *Whether he had no Friend?* In my Judgment therefore, *adds he*, it is abſolutly neceſſary, that a Man, eſpecially if he ſit at the *Helm*, and be ingaged to *ſteer the Government*, ſhould ſubſcribe to *Xenophon*'s Opinion in this Caſe; who hath ſet it down as a Maxim of the greateſt Wiſdom, *For a Man to make the beſt Advantage he can of the Cenſures of the Perſon he takes to be his Adverſary*; and, *That every Man endow'd with common Senſe and Underſtanding, may,*

Evil hath this peculiar Quality in it, That it dreads an Enemy more than a Friend. For this Cauſe, *Naſica*, when ſome thought the *Roman* Affairs were for ever eſtabliſh'd in Peace and Safety, after they had deſtroy'd *Carthage* and inſlaved *Greece*, declaired, *That even then they were in the greateſt Danger of all, and moſt likely to be undone, becauſe there were none left whom they might ſtill fear.* To the ſame purpoſe, *Onomademus*, a judicious and wiſe Man, being of the prevailing Side in a civil Commotion at *Chios*, adviſ'd his Friends, *That they ſhould not quite deſtroy or drive away thoſe of the adverſe Party; for fear they ſhould begin to fall out among themſelves, as ſoon as their Enemies were all out of the Way.*

It is an eminent Peace of Humanity, *ſays he in another Place*, and a manifeſt Token of a Nature truly Generous, to put up the Affronts of an Enemy at that Time, when you have a fair Opportunity to revenge them. When *Cæſar* made an Edict, That the Statues of *Pompey* which were tumbled down, ſhould be rebuilt, and reſtored to their former Beauty and magnificence, *Tully* tells him, That by ſetting up again *Pompey*'s Statues he had erected one for himſelf, an everlaſting Monument of Praiſe and Honour to After-Ages.

Again *ſays he*, Diligence, Honeſty, Greatneſs of Mind, Humanity, and Beneficence are beautiful and glorious Virtues that are too pure and great to be touch'd by an Ill Tongue; They ſtop the Mouths of Back-bitters, and *command* them to be ſilent. We muſt therefore make it our Buſineſs to be *Better* then other Men, if we would vex them that hate us. Agreeable to which is the excellent Anſwer of *Diogenes* to one [illegible] him, *How he might be reveng'd of his*

Enemy? The only way, says he, *to gall and fret him effectually, is, for your self to appear a Good and Honest Man.*

This is the Excellent Method prescrib'd to Great Men by *Plutarch*, to stop the Mouths of their Enemies: For 'tis impossible to imagine, that a Man shall be guilty of all the vile Enormities with which the most unbounded *Ambition* and *Avarice* can inspire him to act against his Country, and yet think to escape uncensur'd by *Brave* and *Free Spirits*, because he happens at that Time by the *Sport* or *Capricio* of Fortune, or his own *Artificer* or *Chicaneries*, to be vested with the Power to trample on the Necks of his Fellow-Subjects.

I shall take the Liberty to add but one or two Sentances more from the same celebrated Author. If our Enemies, *says he*, arrive at high Places in the Courts of Princes, and by *Flattery* or *Frauds*, by *Bribery* or *Gifts*, we should not be troubled at it, but rather pleas'd in comparing our *undisguised* and *honest Way of Living* with theirs that is quite contrary. For *Plato* who was a competent Judge, was of Opinion, *That Virtue was a more valuable Treasure, than all the Riches above, or all the Mines under the Earth.*

So *Solon* believ'd, who was wont to say, *He would not exchange the Enjoyment of Virtue for the most popular Applauses in Theaters, the loftiest Seats among Eunuchs, Concubines and Noblemen. For nothing that is worth any one's Appetite, nothing that is handsome or becoming a Man, can proceed from that which is in it self Evil and Base.*

Were the Grandees among the Moderns endow'd with the same Greatness of Soul, and if to promote the Good of Mankind was the predominant Passion with them, instead of expressing

their Reſentments againſt the Perſons who cenſure their *Publick* or *Private Vices*, eſpecially if this Liberty be taken with *Decency* and in a *Free Nation*, they would, by following the Advice of this Great Man, take the ſureſt Method at once to *diſappoint* their *Enemies*, to *confirm* their *Friends*, and to *eſtabliſh* in *themſelves* that Power which is too frequently the principal Aim of all their Actions. How eaſy is it for a *Great Man*, if he be an *Honeſt Man*, to make himſelf eſteem'd and belov'd! The Opportunities his Power puts into his Hands to oblige Thouſands, and the Means wherewith he is furniſh'd to do Good to Mankind, are ſo numerous and conſiderable, that one would be almoſt tempted to imagine, that it muſt proceed from a *Natural Propenſion* to *Wickedneſs*, if ſuch a one fail'd of gaining the Affections of the *Generality* of his Fellow-Subjects.

But the narrow contracted Views of moſt Publick Miniſters in former Times, have been the ſole Occaſion of their Miſcarriage in this Point. They were wont to conſider themſelves as the Miniſter of their Prince only, and that for their *own Sakes*; and as if they had no other Relation to the *People*, than for the Sake of what they drew from *their* Wealth and Contributions, to ſupport their own Grandeur and Luxury. Their whole Study was accordingly reſolved into the ſingle Point of endeavouring to ſupport themſelves at all Hazards, in the Power of anſwering theſe Views. And whenever we have had a Prince that has conſulted his own *Eaſe* and *Prerogative*, more than the *Good* of his *Subjects*, ſuch Perſons inſtead, of being faithful Miniſters and Watchmen for the Service of the State,

State, have implicitely given themſelves up to the Will of their Monarch, and rather than hazard his Diſpleaſure and their Imployments, have flatter'd him into the moſt pernicious and deſtructive Meaſures, when perhaps, on proper Repreſentations, his Inclination and Intention meant nothing leſs: as has been illuſtrated by many Inſtances in the Courſe of theſe Papers in divers precedent Reigns.

How greatly different was the Conduct of ſuch Miniſters, from what, nearer our own Times, is reported of the late Lord *Somers*. This Great Miniſter had the Honour to ſerve a *Wiſe* and *Gracious* Prince, who lov'd and valu'd him in the moſt diſtinguiſhing Manner, But when he perceiv'd that the Tide of Popular Prejudice ran ſtrong againſt him, ſo that he apprehended the Affairs of his Royal Maſter might be detrimented, and the Publick Service ſuffer by his Continuance in Power, he deſired his Sovereign to diſmiſs him from his great Imployments, and to ſuffer him to retire, at leaſt 'till the Prejudices conceived againſt him ſhould ſubſide: And thereby gave a Glorious Inſtance of a *Diſintereſted Zeal* for the Service of his *King* and *Country*, and an *Excellent Example* to all *ſucceeding* Stateſmen in the like Caſes; And as ſuch I take the Liberty to recommend it, if it ſhould ever be the Misfortune of any Great Man in future Times to fall under the like *Popular Odium*.

Printed by *T. Payne*, near *Stationers-Hall*, 1723-4.

NUMB. LXIX.

THE True Briton.

To be continued Weekly. JAN. 27. 1723-4.

——————Hic murus ahæneus eſto,
Nil conſcire ſibi, nulla palleſcere culpa.
HOR.

AN equal an impartial Diſtribution of Juſtice or a conſtant and perpetual Deſire of giving to every one their own, has ever been held, by the wiſer Sort, a ſure and certin Sign of a well-regulated State or Kingdom. Every Man's own Experience confirms this Truth, that we daily ſee Merchants and Traders, poſſeſs'd of great Wealth and Riches, ſteering their Courſe to ſuch Countries where they find the *Subject* and his *Property* are beſt ſecur'd, and defended. Upon theſe Grounds, many rich and wealthy Families have formerly ſettled in this Kingdom, whereby our Manufactures have been improv'd at Home, our Credit and Trade advanc'd Abroad.

But if ever the Caſe ſhould happen to alter, we ſhould ſuffer not only in the Opinion of Foreigners, but our own Traders and Citizens would make no Difficulty to tell you,

in Diſcourſe of our Courts of Judicature, that a Suit in Law or Equity is the greateſt Misfortune that can befall them, and ever ends in the Ruin and Deſtruction of them and their Families: Then the Fortune of our Country would be at Stake, and our flouriſhing Condition exchang'd for a *Babel* or a *Wilderneſs*. Such Reflections as theſe muſt needs diſcourage rich Foreigners from coming to ſettle among us, and render the Subject in general very uneaſie (for, firſt or or laſt, it muſt be every Man's Caſe) to find how dilatory and expenſive Law and Equity will become in Diſputes relating to Property.

An Act for the Ammendment of the Law, *&c.* paſs'd ſome Years ſince; but it had no other Effect, then ſetting the Officers together by the Ears about their Fees; and the Perſon who drew that Act, knew very well, that the Diſorder and Grievances lay much deeper.

In *Domitian*'s Time, *Julius Agricola* was appointed Governor in *Great Britain*: Upon his Arrival in theſe Parts, finding all things in Diſorder, he immediately reſolv'd upon a Regulation; and, to render it more effectual, and convince People that he was in Earneſt, being a Wiſe Man, he began, in the firſt Place, to make a thorough Reform in his own Family: which *Tacitus* highly commends, and ſays, is a Work of as great Difficulty to many, as to govern a Province. He never ſuffer'd his Freemen, or Secretaries to intermeddle with Publick Affairs. Rules will be inſignificant, unleſs the Judge, by his Practice and Authority, confirm and ſtrengthen them. Thoſe Rules will ſeem reaſonable and eaſy to the Suitor, which the Judge himſelf obſerves and inforces.

Our incomparable *Bacon*, in his Thoughts on *Judicature*, among the ſeveral Qualifications eſſential to a Judge, enumerates *Quickneſs of Conception*, and *Readineſs of Diſpatch*. And in his Speech from the Bench (which is truly Noble) he pronounces *Diſpatch* to be the Life and Soul of Buſineſs. *Juſtice*, he ſays, *at beſt is bitter, but Delays make it ſoure*. An Author of vaſt Experience in Publick Affairs, has given his Opinion, That a *quick Condemnation* is more expedient for the Client, than a *favourable Judgment* after a *tedious Dependance*.

Again, he gives us a lively Image to the ſame Purpoſe. *He who commences a Law-ſuit now-a-Days*, ſays he, *do t*

a

as it were, plant a Palm tree, which he can never expect to gather the Fruit of. And indeed, in a State where Suits are long and tedious, how can Neighbours ever live peaceably and in an amicable Manner?

Another Virtue is *Patience*, or a Willingneſs to hear what the Counſel have to offer in behalf of their Clients: That the Audience, or Standers-by, as well as Advocates, may be ſatisfy'd in the Juſtice of the Sentence pronounc'd: and this Liberty or Freedom allow'd to the Bar, frequently ſends the Client away fully poſſeſs'd of an Opinion, that the Counſel has offer'd all that was proper on his part, and that Right was againſt him.

This Virtue will always be thought abſolutely neceſſary unleſs the Practice of little Emiſſaries ariſe, by which their may happen a conſtant Demand of *Breifs* for the *Eaſe* and *Aſſiſtance* of the *Judge*. Such a Method, Indeed, may make the Judge appear *inlightned*, and keep up his Character in the Eye of ſome People; but the Judicious, and they who have a clearer Inſight into Things, will ever think it dangerous (eſpecially conſidering the Unhappineſs of our preſent *Parties*) for 'tis not every Body will allow the Judge to be impartial. Then it makes him impatient, in hearing a Counſel open, in a deliberate Manner, what he knew before; tho' very often, what is offered may be very material. Nay, he may grow ſo uneaſy at length, as to ſwell into an arbitrary Air, and take to himſelf the whole Conduct of the Cauſe. *This Part of the Evidence ſhall not be read*: *This is little to the purpoſe*; *Prove ſuch a Point*: So that the Cauſe may take an unexpected Turn, to the great Damage of the Client, and Diſappointment of the Counſel who adviſ'd the Suit, and hop'd a Decree in Favour of their Opinion; and which might be to the Gentlemen of the Bar, a Direction for the Future in Caſes of the like Nature. For the Cauſe (to ſpeak with Weight and Authority) ought to be left to the Management of the Counſel, and no Interruption given, unleſs to inform and ſatisfy the Conſcience of the Court, and that too very ſeldom, or never, 'till the Counſel have done. To proceed in any other manner, than what has been eſtabliſh'd by Length of Time and Cuſtom, and received the general Applauſe and Approbation of Mankind, would induce Men of Penetration and refined Underſtandings, to imagine ſomething *more* is intended;

and there never will be wanting ſome who may carry their Thoughts ſo far as to think (whatever they ſay) that ſuch a Courſe is dangerous and deſtructive, and opens an High-way to *Corruption*.

A general *Severity* in a Judge has alſo been found very ſerviceable; for 'tis not only an infallible Proof of his own Integrity and Ability, but a real Service and Advantage to the poor Client. For *Fear* is an admirable Rein to curb and keep under a ſubtle crafty Counſel, or a greedy rapacious Officer.

It is highly neceſſary for the Honour of a Court, that an Eye alſo be had to the unreaſonable Demands of your *Poling Officers* and *Exacters of Fees*, who juſtify the common Reſemblance of the Court of Juſtice, to the Buſh, where-unto while the Sheep flies for Defence in bad Weather, he is ſure to loſe great part of his Fleece.

Complaints of this kind have been very common; and the exalting of ſome, and depreſſing of others, will make the Balance vary to that Degree, that, to the Wonder and Amazement of all, ſome will be in the higheſt State and Grandeur, others in the loweſt Condition; whole Families in Want; Virtue on Foot, and Merit in Rags. 'Tis a melancholy Condition! ——— From ſuch a Management as this, what Inconveniencies and Diſorders will not flow? The Courſe of the Court will be inverted; *Delay*, that conſuming Quality of *Property*, will come in Faſhion: The fair Practicer, who values himſelf and depends upon his Reputation, notwithſtanding all his Endeavours, will loſe his Time and diſappoint his Clients: The dejected Officers loſe their juſt Fees, and the Inſolent ſeize and graſp at all without the leaſt Colour or Pretence; while Counſel of modeſt Aſſurance, well-educated, and fraught with Morals and Learning, with Eyes fixt on the Ground, will confeſs their Shame and Diſlike, and they of a ſullen troubled Impudence look up, and be ready to juſtify any thing,

A good Judge is a good Miniſter; and a clear and diſtinct Deſcription of the one, may very well be allowed of, and paſs current for a juſt Reſemblance of the other: For the *Aim* and *Practice* of every Man is a clear Proof and Indication of what he is. To prefer the Publick Good to private Intereſt: To neglect one's own Affairs: to be ſolely intent and bent one doing Good: to do as one would be done by:

To

To render to every one his Due: To be content with a juſt Recompence: To affect the Good will of all Men without oſtentation: And when the Clouds gather, and Storms beat, or Age approaches, to retreat and look back with Pleaſure upon a well ſpent Life no ways ſullied with Vice or Avarice: This is Earthly Happineſs! This brings real Satisfaction and Content of Mind!

Virtuous Men, in Wiſe Reigns, never paſs neglected; for Riches and Honour are the Rewards due to an exalted Merit: And the repeated Favours of a Prince conferr'd on the Good, are ſome of the moſt effectual Means to diſcourage the Bad, and a ſure Sign that his Aims are Noble, and tend to make Virtue ſhine, and Vice bluſh.

Fame has celebrated an *Hales* and a *Finch*. Out of the grert Regaird I ſhall ever retain and pay to injured Merit and Virtue, I cannot here but do Juſtice to the Memory of that excellent Chancellor, and charge with Partiality a *Modern Hiſtorian*, who has under-wrote his Character, and repreſented him in faint and unbecoming Colours. His Extraction was noble, his Education liberal, his Bent lay to the Law. What Succeſs he had in that reſpect, appears by the eminent Stations he enjoy'd. While *Attorney*, he was no-ways honour'd by his Office, but was an Honour to it: For he never leſſened the Buſineſs and Reputation of *one Place*, to advance *to another*. He came always attended to the Hall ſuitable to his Dignity, and the greateſt Reſpect and Deference were ever paid him, for indeed he added Luſtre and Grace to the Place he fill'd. When he advanc'd to the Bench, he generouſly gave away all the Imployments under him, and oblig'd ſuch Officers as could bear it, to attend in their Coaches. He had no Pimps, Poets, and Buffoons to adminiſter to Pleaſure or Flattery. His Train was made up of Gentlemen of Figure, Men of Eſtates, Barriſters at Law, and ſuch as had clear Reputations in their Profeſſion, and were ſuitable and becoming ſo high a Station. His Decrees were pronounc'd with the greateſt Solemnity and Gravity: No Man's ever were in higher Eſteem, had more Weight, or carry greater Authority at this very Day than his do. He was a great *Refiner*, but never made uſe of *nice Diſtinctions* to prejudice *Truth*, or colour over what deſerves the worſt of Names. He frequently declared, He ſat there to do Juſtice, and as long as his Majeſty was pleaſed to continue him

on that Seat, he would do it, by the Help of God, impartially to all; to the Officer as well as the Suitor. If the Officer exceeded his juſt Fees, or play'd Tricks with the Client, he would fine or puniſh him ſeverely; at the ſame Time, the Trouble and Attendance of the Officer (he thought) juſtly entitled him to his Fees. His Reprimands were mix'd with *Sweetneſs* and *Severity*, and ſo pointed as to *correct*, not *confound* the Counſel. He was indeed difficult of Acceſs, but when once you had Admittance, you found nothing from him but what was Fair, Juſt, and Honourable; ſo that he had the Happineſs to ſend moſt People away with Pleaſure and Satisfaction. *Diſpatch* was the Duty he was moſt intent upon, as a Matter that greatly concern'd the Honour of the Court: And upon a Debate relating to a Cauſe that had been upwards of Thirty Years in Court, he immediately appointed a Day for the Hearing of it, and declared he would ſit Five or Six Days together, but he would rid the Court of ſo great a Scandal and Ignominy. His Oratory was Manly, Strong, and Juſt; *Demoſthenes* and *Cicero* were his Favourite Authors, and his own Compoſitions are the beſt Proof that can be given of his admirable way of imitating theſe great and excellent Orators. I have heard the judicious Mr. *Lock*, in Diſcourſe, ſay, That in his Opinion, in ſome of his Lordſhip's Speeches, the Language was the correcteſt, and his Compoſition the moſt compleat he ever met with in the *Engliſh* Tongue. His Tables were not only handſome, but magnificent, and ſuitable to his Quality and Dignity. When, on a certain Occaſion, they were reduc'd, and there was leſs Plenty and Splendor at his Board than uſual, his Lordſhip could not forbear to ſay (but with the greateſt Tenderneſs) that the Proviſion was not ſufficient, and what was becoming his Rank and Office.

The Four thouſand a Year that conſtantly attended the Seals for Hoſpitality, Port, and Dignity, after his Lordſhip had receiv'd it a conſiderable Time, he declin'd to accept any longer: declaring, That he had held the Seals but a ſhort Time, he would have thought himſelf juſtly intitled to it for Life, to have made Amends for the Time, Expence and Trouble he had been at to qualify himſelf for his Profeſſion (to follow which he was render'd incapable by being made Keeper) ſeeing his Majeſty, through his great Goodneſs to him,

than his own Merit and Desert, had been graciously pleased to continue the Seals to him longer than he could have expected, he could not, *in Conscience*, take it, being very sensible, that his Majesty at that Time might have *need of it in his own Family*. What can be greater than this Moderation in the highest Prosperity, which *Tacitus* calls, *Bounding one's Desires with Discretion*; and says, *is the most difficult Thing to attain to in Life*?

That he did not stoop to mean Compliances usual at Court, is evident from the remarkable Story of the Earl of *Danby*. The Impeachment was violent, and carried on with the utmost Fury. When the King sent for the Ch————r and commanded him to put the Seals to a Pardon ready prepared; the Ch————r remonstrated, with his usual Gravity, That it was contrary to Law to Pardon any Subject while under an Impeachment: That it would be the Undoing of him and his Family; and therefore, he hop'd his Majesty would excuse him. The King, considering the Integrity of the Man, which was Clear, Entire and Uniform, call'd for the Seals, order'd the Officer to do his Duty, and afterwards return'd him back the Seals, with this Compliment; *Take them, my Lord, I know not where to bestow them better.*

In my solitary Hours, surveying this Great Man, I have often been induc'd to believe, he was so Good that he could not do Ill. His Motto was, *Nulla palleſcere culpa*, and in my Conscience he answer'd it in every Respect, and made it good in the fullest Sense. One of his great Enemies (if such a Man could have Enemies) in his cooler Thoughts, when Prejudice was laid aside, and Envy began to slumber, has been heard to say, *That in Truth he must own the Lord Ch——r N—— was a Man of great Virtue and Piety.*

There may have been Persons on the Bench of more extensive Knowledge and greater Capacities, but as to the Duty and faithful Discharge of the Office, his Lordship never had a Superior, and I am afraid there will be but few Equals. His Morals were as chaste as his Writings, and they who have pretended to critize the one, could never find the least Fault with the other. His Conversation was always with the greatest Deference to Decency and good Manners. He was ever on his Guard to parry the Thrusts of witty Courtiers, and Men of Pleasantry. A good Name, he thought, the most

value-

valuable Thing in Life, and that on which Virtue and Honour depended; for he that ſlights the one, can never have any Value for the other: 'Tis better to be Unbourn, than Ill-bred; and out of Life, than Proſlicate and Abandon'd.

To figure this Great and Ineſtimable Man aright, and to paint him in his true Colours, and with ſome Warmth of Imagination, but ſtill with the greateſt Submiſſion to ſtrict Juſtice; I would ſeat him on his *Throne* with a Ray of Glory about his Head, his *Ermines* without Spot or Blemiſh, his *Ballance* in his Right Hand, *Mercy* on his Left, *Splendor* and *Brightneſs* at his Feet, and his Tongue diſpenſing Truths, Goodneſs, Virtue and Juſtice to Mankind.

Upon the whole, to compleat his Character in a private Capacity: He was a kind Husband and tender Father, a true Friend and generous Maſter, Liberal and Compaſſionate to All. Thus accompliſh'd, and thus adorn'd, he ended his Days in the higheſt Station, full of Honour, Glory and Riches, to the great Grief and Concern of his King and Country; who were at once depriv'd of ſo great a Bleſſing. His Entrance upon the Stage of Buſineſs was with great Applauſe, and, what is very rare, his going off was with greater. If to purſue Wiſdom, to execute Juſtice, to intreat of Heaven a conſtant Serenity of Mind and a Spirit to diſcern and judge uprightly of the Laws of God and Man, can merit Applauſe, doubtleſs the Memory of this great Man will be preſerv'd with the Bleſſings and Praiſes of Poſterity. Works of *Marble* and *Braſs* are almoſt as frail and mortal as Men; but the Virtues of the Mind may be properly called *one's own*, and cannot be taken away: By Admiration rather than temporary Praiſes, let us extol him, and, as far as Nature is capable, by our Imitation. Whatever we love or admire in *N*——— remains, and will continue in the Minds of Men as long as Time ſhall laſt. When many of the Greateſt, below the Dignity of Notice, are buried in Oblivion, *N*——— ſhall ſurvive in Fame.

Printed by *T. Payne*, near *Stationers-Hall*, 1723.

NUMB. LXX.

THE True Briton.

To be continued Weekly. Jan. 31. 1723-4.

cives! cives! quærenda pecunia primum eſt; virtus poſt nummos. ——— HOR.

THERE is nothing to be ſo much lamented as the preſent great and viſible Decay of Publick Spirit. Every Age has produced too many Inſtances of this Nature; and the Publick has never been free from the Attempts of narrow-minded Men, who have made it their

principal View to enrich themſelves at the Expence of their Country; But Examples of the Juſtice and Vengeance of injur'd Nations have been as frequent as ſuch Attempts, and in the Courſe of theſe Papers we have produced numberleſs Inſtances of this kind, which we need not now repeat.

Horace complains, that in his Days, in the *Auguſtan* Age, when the *Roman* Empire was govern'd by a Wiſe and Glorious Prince, they felt a very great Decay both of Manners and Publick Spirit: And as the Age in which he lived was more wicked than the preceeding, ſo, in all likelihood, the following would be ſtill worſe than that. This was accordingly fatally verified; for the *Romans* having imbib'd the Vices and Luxury of the Nations they had by means of thoſe very Vices conqner'd, were at laſt ſo effeminated and deprav'd, that they became an eaſy Prey to the barbarous Nations which, like an Inundation, pour'd in upon them from all Quarters, and laid in Ruin that mighty Empire which had ſo long triumph'd over the known World.

As for us of the preſent Times, we ſeem to be ſunk into the very Dregs of the *Iron Age* and were it not for ſome *ſhining Examples* plac'd by the Wiſdom of the Crown in the *Meridian* of *Power*, that diſpenſe around the

them the benign Influences of *Generoſity*, *Candor*, *Affability*, *Diſintereſtedneſs*, *Contempt* of *empty Honours*, and in fine, all the Virtues that ever center'd in great Miniſters, we ſhould hardly have remaining among us the leaſt Traces of *Publick Spirit*. The People in general (with great Concern I ſpeak it!) ſeem to be loſt to all Senſe of National Good; yea, ſo far abandon'd, that the bright Examples of our *Grandees*, have been hitherto inſufficient to reſtore to us even the *faint Idea* of our paſt Glory, and that Greatneſs of Soul, which was wont to adorn the *Britiſh* Nation, and which has ſo long preſerv'd us the only free People on Earth, while our Neighbours all around us, are groaning in Chains and Bondage.

What miſerable affects may in Time be produced from this Degeneracy, we cannot ſufficiently apprehend. We muſt not expect to be always bleſt with ſuch a Glorious Set of Miniſters. They will not be always ſtriving with the *narrow Views* and *Perverſeneſs* of an untoward Generation: Nor can it be expected we ſhall be always ſo happy as to find, that the very Gentlemen who have it moſt in their Power to Aggrandize themſelves, and their Poſterity, ſhould be the only Perſons in the Kingdom in whom

Self-denial, and all the Great Virtues of publick Life are conſpicuous.

What have led me into theſe Reflections, are two Letters I have received, the one partly of a Publick, the other of a more private Concern, relating to the Attempts and narrow Views of private Subjects, which ſeem calculated to enrich themſelves at the Expence of the Publick.

The firſt relates to a certain Patent, which the Repreſentatives of a whole Nation have thought fit to petition againſt in the ſtrongeſt Manner. This is a tender Point, and as it lies before our Superiors in a proper Manner, we ſhall not preſume to intermeddle with it at preſent, and our Friend who ſtiles himſelf THE ALCHYMIST, muſt therefore excuſe us for declining to inſert his Letter. And we ſhall diſmiſs the Subject for this Time, with the following Story taken *Verbatim* from *Davenant* on Reſumptions, *P.* 400. not doubting but ſome good Miniſter, like *Ximenes*, will riſe up, to check the Avarice of particular Men whereſoever it may be found.

" Before the Greatneſs of Cardinal *Xi-*
" *menes* was fully eſtabliſhed, ſeeing a very
" diſadvantageous Farm of the Silks of
" *Granada* let for Ten Years, by the Ad-
" vice of Don *Manuel* the Treaſurer, to
" which

" which the King had conſented, and
" which was offer'd at Council to be ſeal'd,
" he took the Charter, and tore it publick-
" ly (of which the Pieces are kept among
" the Records of *Arcala*, as a Memorial of
" this Miniſter's Courage and Integrity) ſay-
" ing, *Salto, Don* Manuel, *were you not*
" *my very good Friend, the King ſhould*
" *cauſe your Head to be taken off: Dare*
" *you make Grants ſo prejudicial to the*
" *State?* Nor did *Philip* the Firſt, *adds*
" *my Author*, take it ill, that his own,
" and his Favourite's Doings were thus re-
" voked."

I muſt add, That I inſert this Piece of Hiſtory, only as a Monument of the Integrity and Courage of that great Cardinal; for it cannot be a Parallel Caſe, becauſe the *Treaſurer* of *Spain* was concern'd in the former, whereas no other Perſon but a private and (before) unnoted Gentleman has any *apparent* Concern in the latter.

The other Letter is dated from *Cadix*, and ſigned, *The Engliſh Factory*: and as the Affair of which it treats, ſeems to be of Weight, and may be attended with affecting Conſequences to the *Britiſh* Trade and Commerce, we cannot refuſe to give it a Place in the TRUE BRITON, in the very Words of the Writer.

Cadix,

Cadix, 6. *January*, 1724.

SIR,

HEaring you've exerted yourself, in representing the Grievances of our Dear Country in *General*, we trouble you with a *particular* Hardship on Trade, hoping you'll think it worth your Notice.

The *South-Sea Company*, by an Article in the last Peace with *Spain*, have Liberty to import Pieces of Eight and other Goods from the *South-Seas*, which the rest of the *English* Subjects are excluded from; Upon this, the Gentlemen of the *English Factories* here, in *Bilboa*, and elsewhere, having considerable Sums of Money in Pieces of Eight there, directed our Correspondents to Ship very considerable Sums for *London*. Accordingly they applyed to the Factors of the *South-Sea Company* for Leave to make use of their Names in shipping the said Money; which they absolutely refused, unless it were consigned to the Sub-Governor of the *South-Sea-Company*, or his Brother or Nephew. They were answer'd, Their Directions were to consign the Money to Sir *J. W.* and others, and that they cou'd not warrant acting contrary to their Orders; but that they'd advise their Friends of what they insisted on. Afterwards they applied

to

to the *Spaniſh* Officers to connive at their Shipping the Money; and having prevailed, the *South Sea Company's Factors* wou'd not allow them to ſhip the Money under the beforementioned Condition; all which they adviſing us of, we gave poſitive Directions, rather to ſend our Money to *Spain*, than truſt a *South-Sea Director* with it.

I muſt obſerve to you, the Pieces of Eight being conſigned to a particular *South-Sea Director*, is of no more Advantage to the Conpany, than if it were conſigned to a mere Stranger, it only paying Freight in both Caſes (and their may be a Poſſibility of Defrauding the Company of the ſaid Benefit in the former Caſe) the Director or other Perſon it's conſigned to, having the Benefit of Half *per Cent.* Commiſſion, beſides the Uſe of the Money, which the Sub-Governor, in this Caſe, would engroſs to himſelf; This, we're told, is forbid as a *Monopoly* by the *Laws* of *England*.

The greateſt Advantage *England* has by the *Spaniſh* Trade, ariſes from the vaſt Quantities of Silver ſent from thence, and kept in their Correſpondents Hands in *London*, thinking it more ſecure there, than any where elſe. Pieces of Eight being a Merchandize ſo eaſily diſpoſed of, are only to be conſigned to a Perſon very well known

to

to the Owner, which, if we're not allowed, we'll continue our Money in *Spain*, rather than truſt them we don't know.

Obſerve, the Money being conſigned to a Director or other particular Perſon, he only is accountable for it, from the Time it's landed, the Company being then diſcharged of it.

We beg you'll repreſent the fatal Conſequences that muſt inevitably attend private Perſons inverting the Law, and rendering Publick Faith ſubſervient to their inſatiable Avarice; for by it *England* loſes the Benefit of the vaſt Quantities of Silver, that would be imported, if we could gain Liberty to put our Money into ſuch Hands as we can truſt.

By taking notice of this, in a proper manner, you'll infinitely oblige thoſe, who, upon all Occaſions, will acknowledge it.

The ENGLISH FACTORY.

Printed by *T. Payne*, near *Stationers-Hall*, 1723-4.

NUMB. LXXI.

THE True Briton.

To be continued Weekly. Feb. 3. 1723-4.

Impiger extremos currit mercator ad Indos,
Per mare pauperiem fugiens, per ſaxa, per ignes.
HOR.

Læſa pudicitiæ eſt nulla reparabilis arte.
OVID.

THE Timing of the ſubſequent Piece obliges us to inſert the following Letter as it came to our Hands laſt *Saturday*, tho it muſt be allowed, That the Subject (as the Gentleman who wrote it obſerves) is capable of being more amply expatiated on, and we could wiſh it had been done by the ſame Hand.

To the True BRITON.

SIR,

THE Election for Sub-Governor of the *South-Sea-Company* being appointed for *Monday* next, you can't do a more acceptable Piece of Service to your Country in general, or the Proprietors in particular, than to lay before them ſome Rules whereby to judge of the Qualifications of the Candidates for this Employment. 'Tis now become an Office of great Power, as well as Profit. The Money'd Companies have a conſiderable Influence upon the Affairs of the City, and if ever we ſhould have the Misfortune to have a corrupt Miniſtry, who ſhould make the Managers of this Company their Tools, they would have a large Share in Deſtroying the Liberties of the People.

The preſent Sub-Governor got into the Office under great *Troubles and Difficulties*, as he himſelf expreſſes it, but in the Space of a very few Years he has had the Dexterity to riſe himſelf to a Pitch of Wealth, equal to many of his Predeceſſors. TheMethods to do this may not appear ſo eaſy to thoſe who are unacquainted with their Managements. I ſhall mention but one out of a great many that might be named. The Company receive the Intereſt of their Fund Weekly, tho' the Dividends are paid but Half-yearly. The Proprietors have not a Shilling Benefit from theſe Payments, but it lies ready for the managing

naging Directors to lay it out in the Purchaſe of their Bonds at a Diſcompt, in buying Stock upon the Whiſper of a State Secret, or any other private Uſe they pleaſe to make of it. The Bonds, amounting to ſeveral Millions, were, for a great while together, at between 15 and 20 *per Cent.* Diſcompt, and all of a ſuden were up again to near *Par.* The Receipts from the *Exchequer* at this Time were 35000 *l.* a Week. But the Sub-Governor and a few of his Creatures have greatly extended their Influence and Profit by drawing the Company into Trade. The Commanders of their Ships, Super-cargoes, and other Officers, are appointed by the Directors alone, (for the Proprietors are not conſulted) Theſe Officers would think themſelves but very ill paid for their Voyage, if they receive only the whole Profit the Company gains by it. No, they would immediatly tell you, They don't go abroad to take the Air. This, Sir, is the faſhionable Term to let you into the Deſign they are ſent upon; and if one were to gueſs from the Coſtly Furniture and Magnificent Retinue theſe Gentry carry with them, their Proſpect muſt be very certain. Perhaps all this is intended for the Service of the Company; It may be proper to ſtrike an Awe into their Dealers, and to appear the Ambaſſadors of ſome Powerful Wealthy State, rather than the Under-Servants of *Merchants Trading to the South-Seas.*

But 'twere endleſs to mention the Inſtances in which the Proprietors may be wickedly abuſed and cheated. Nothing, Sir, that's ſaid here is intended to be publiſhed, but only to ſupply

you with Hints to go upon. But the Inſolent Behaviour of their Sub Governor is never to be forgot. He was pleaſed to tell them very plainly, That he would obey no Orders he did not like, which was little leſs than pretending to overturn at once the Rights the Proprietors claim from their Charter. His Words are as follow.

Upon this Occaſion we cannot avoid ſaying thus much, That altho' 'tis our general Duty to follow your Orders, in doing which we ſhall ever be legally *juſtified*; *we ſhould nevertheleſs, in a* moral *Senſe, betray our Truſt, by implicitly putting in Execution Orders that really may be, or which* to our Judgment; *upon mature Deliberation, may* ſeem to be, *improper.*

About which Time a Letter was publiſh'd, and directed to that Gentleman, which animadverted on this part of his Speech, and among other Paſſages worthy of Notice, has the following.

'*SIR*, You have choſen ſuch proper Words 'to convey your Sentiments in, that I can't 'think your Meaning would have been at 'all plainer, if you had ſaid, That a General 'Court has no Power to give any Orders that 'you and your Brethren don't like; or if they 'ſhould preſume to do ſo, you are bound in 'Conſcience to take no Notice of them. For, 'Sir, You have guarded againſt all poſſible 'Miſtake of your Meaning, by ſaying, you are 'bound not to execute, not ſuch Orders only '*as really may be, but ſuch as to your Judgment ſhall* 'ſeem *to be, improper.*

'The

'The Paragraph, Sir, I have quoted from you, is the beſt Explanation of your Words and Actions, ever ſince you have had the Honour to fill that Chair.

'Till now we have been at a loſs how to underſtand you in what you formerly told the Court; *You* (the Directors) *were the Slaves of the Company.* And we know now by what Rule you conducted your ſelf, when in the ſame Court you declared with great Bravery, and even Defiance, *That let the Reſentment be what it would, or fall where it would, you would not put the previous Queſtion* moved for in Form, by one you did not like; tho' you had before encouraged the putting a previous Queſtion when moved for by a Noble Lord, whom, by the Way, you ſeem very willing to copy after in Military Diſcipline.' And ſo he proceeds to enumerate many other Inſtances of the like Nature, for which I refer you to the Paper I ſend incloſ'd.

The Choice, Sir, of this Officer is a Matter of Importance. 'Twere a Jeſt to draw *Whig* and *Tory* into the Diſpute. The *Honeſt Men* of *Both Sides*, that have a Concern for their Property, or the Priviledges they claim, ſhould unite in the Choice of a Sub-Governor that's moſt likely to preſerve both.

I am, Sir,

Your Humble Servant,

W. A.

We ſhall preſent our Readers with the following Letter from a Lady, who ſeems to have but too much Reaſon to exclaim againſt a Diverſion that may be of the moſt pernicious Conſequence to Youth, and eſpecially of the Fair Sex; as it ſeems to have a natural Tendency to poiſon and debauch the Morals of the *Britiſh* Gentry, and throws down and lavels all Orders and Diſtinctions, coupling the Nobleman with the Peaſant, the Dutcheſs with the Groom, the fine Ladies with the moſt abandon'd and profligate Rakes, and ſubjects the Greateſt to the Attacks of the Meaneſt Ruffian, who wants not Reſolution and Impudence. *Luxury* and *Intemperance* have ever been the Fore-runners of Slavery and Loſs of Liberty in all Free States and Kingdoms. *Old Greece* and *Rome* afford abundant Inſtances of this fatal Truth; and if ever the *Maſculine Genius* of this Noble *Iſland* comes to be enervated by the wretched *Effeminacies* of the *Continent*, we ſhall have no other Security than the Virtue of our Governours, (of which we may not always be ſo certain as at preſent) to prevent our falling under the Yoke of Abſolute Power, and ſharing the Condition, as well as Diverſions, of the Neighbouring Nations. The Practices of the Generality of Mankind, ſhew the World to be but ONE GREAT MASQUERADE, and when we are ſo deprav'd in *General*, we have little need of introducing Arts to help forward and propagate the Miſchief to *Individuals*, eſpecially of that Sex, whoſe only Ornaments and Defence, are *inviolable Modeſty*, and *ſtrick Virtue*,

and

and who are ineviteably ruin'd the Moment they forfeit their Reputation.

To the TRUE BRITON.

SIR,

'TIs with Pleaſure I find many of our Reverend Clergy, and the whole Bench *of Biſhops join to decry the* Maſquerades, *and interpoſe their Authority to prevent the Ladies of* Great Britain, *being expos'd to the Attacks of their Footmen. I am not ſo ill-natur'd and uncharitable as to believe that all the Women who go to a* Maſquerade, *are diſhoneſt. Every one may ſee it once, as they would a* Monſter; *but after their Curioſity is gratify'd, there muſt be other Pleaſures in View to make it deſerve the Name even of a* Diverſion. *The Unſeaſonable Hours; The promiſcuous Company; The Unbounded Freedoms of the Place; The inſpiring Liquors, and tempting Viands, and the unbridled Liberties of Converſe, are ſtrange Temptations, and fit for very few who are not abandon'd to the Luxuries of a moſt degenerate Age and cannot act a Part in the blackeſt and moſt criminal Parts of corrupted Life.*

The Ladies ſhould conſider, that 'tis nothing but ſtrick Virtue, *and a* decent Reſervedneſs, *that keeps their Sex from falling into Contempt; and they ought not to lay aſide an Appearance that gains them Reſpect, and keeps in Awe Mankind, who are ever deſigning on their Virtue, to take up one, that expoſes them to the rough Addreſs of every ſordid Fellow.*

The Freedoms of a Maſquerade *are but very indifferent Methods of initiating fine young Ladies into Converſation, when they have taken Leave of their*

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Governeſſes, and find themſelves freed from thoſe ſtrict Rules of Virtue and Morality, which are too apt to ſit Uneaſy on the Gay and the Youthful Part of the Sex, which therefore is more ſuſceptible of Impreſſions of a contrary Nature. Thus prepar'd, and falling into the Ribaldries of a Maſquerade, *what Improvement may not be expected from the Minds of ductile Youth?* Exceſſive Liberties *naturally bring on* Exceſſive Reſtraints; *and 'twill be found proper in Time, perhaps, to immure the Sex, as in* Turky *and other Parts, and to confine thoſe Bodies, whoſe Minds are too apt to be gadding after ſuch enormous Diverſions.*

The Sex had ſo many Vanities and Foibles before, that Celibacy *was never ſo common, nor* Matrimony *more deſpis'd; and in a while, the ſober Part of Mankind will unanimouſly diſclaim the Tie that gives them a Chance ſo unequall to their Merits, and expoſes their Beds to the Intrigues and Pollutions of abandoned Rakes and Filting Coquettes; and then the Sex may think themſelves for becoming a Pray, both Perſons and Fortunes, for want of better Officers, to the harden'd Attempts of* Iriſh *Impudence, whoſe natural Talent is* Maſquerading *in every Part of Life. You will excuſe me this Warmth of Expreſſion, which is owing to the utter Ruin of a dear Kinſwoman, whoſe ample Fortunes and blooming Beauties are deſtroy'd and blaſted by ſucceſsful Villany and corroding Diſeaſes the Conſequences of an Intrigue began that* laſt Maſquerading Time. *If you pleaſe to inſert this Letter, you will oblige many of your Female Country Readers, and in particular,*

Your Humble Servant,
VIOLETTE.

Printed by *T. Payne*, near *Stationers-Hall*, 1723-4

NUMB. LXXII.

THE True Briton.

To be continued Weekly. FEB. 7. 1723-4.

Mutato nomine de te Fabula narratur.

HOR.

To the TRUE BRITON.

SIR,

IN Reading over Bishop *Burnet*'s Book, I took particular Notice of the Relation he gives of the Proceedings against the Earl of *Clarendon*, in the Reign of King *Charles* II. and as those Proceedings seem to be the Precedent on which the Bill for banishing the late

Biſhop of *Rocheſter* was founded; and as his Account thereof, as well as of the Earl, and thoſe ingag'd againſt him, is ſomewhat remarkable, I beg Leave to give it you in the Biſhop's own Words.

THE Earl of *CLARENDON* was bred to the Law: He was a good Chancellor, only a little too rough, but he was very impartial in the Adminiſtration of Juſtice: He had too much Levity in his Wit, and did not always obſerve the *Decorum* of his Poſt. He was high, and was apt to reject thoſe who addreſſed themſelves to him, with too much Contempt. He was indefatigable in Buſineſs, tho' the Gout did often diſable him. He reſolved not to ſtretch the Prerogative beyond what it was before the Wars, and would neither ſet aſide the *Petition of Right*, nor endeavour to raiſe the Courts of the *Star Chamber*, or the *High Commiſſion Court*, which could have been eaſily done, if he had ſet about it. He took care of all the Acts relating to Property, or the juſt Limitation of the Prerogative, ſuch as the *Habeas Corpus Act*, &c. He relied upon his own Intergrity; for when the Parliament were firſt ſet on to deſtroy him, ſome of his Friends went to him, and told him, many were at work to find out Matter of Accuſation againſt him: That he beſt knew what could be brought againſt him with any Truth; for Falſhood was infinite, and could not be gueſſed at: They therefore deſired he would truſt ſome of them with what might break out; ſince, probably, nothing could lie concealed againſt ſo ſtrict a Search. Upon that

he

he told them, That if in Matters of Juſtice, or in any Negotiations Abroad, he had ever received a Farthing, he gave them leave to diſown all Friendſhip for him. He had never taken any Thing by virtue of his Office, but that which his Predeceſſors claimed as a Right. But now Hue-and-Cry were ſent out againſt him; and all Perſons who had heard him ſay any Thing that could bear an ill Conſtruction, were examined. Some thought they had Matters of great Weight againſt him; and when they were told, Theſe would not amount to High Treaſon, they deſired to know, What would amount to it? When 23 *Articles* were brought againſt him into the Houſe of Commons, the next Day he deſired his Son to acquaint the Houſe, That he hearing what Articles were brought againſt him, did, in order to the Diſpatch of the Buſineſs, deſire, that thoſe who knew beſt what their Evidence was, would ſingle out any one of the Articles that they thought could be beſt proved; and if they could prove that, he would ſubmit to the Cenſure due upon them all. But thoſe who had the Secret of this in their Hands refuſed it, becauſe they knew they could make nothing of it.

At length a Bill was brought in, baniſhing him the King's Dominions, under Pain of Treaſon. And it was made Treaſon to correſpond with him without Leave from the King. But this Act did not paſs without much Oppoſition. The Part the King had acted in this Matter came to be known, and was much cenſured, as there was juſt Cauſe for it. The Vehemence which he ſhewed in this whole Matter was imputed by ma-

ny to very different Cauſes. Thoſe who knew him beſt, but eſteemed him leaſt, ſaid, That all the Indignation that appeared to him on this Head, was founded on no Reaſon at all; but was an Effect of that Eaſineſs, or rather Lazineſs of Nature, that made him comply with every Perſon that had the greateſt Credit with him. The Miſtreſs, and the whole Bed-Chamber were perpetually railling at him. This, by a ſort of Infection, poſſeſſed the King, who, without giving himſelf the Trouble of much thinking, did commonly go into any Thing that was at the preſent Time the eaſieſt, without conſidering what might, at any other Time, follow on it.

In the Houſe of Commons, Sir THOMAS OSBORNE was the moſt furious Enemy the Earl had. He was at the Head of the Treaſury many Years, and was thought to be a very corrupt Man, having been more than once expreſly charged in Parliament with Bribery and Corruption. *Burnet* ſays of him, He was a Gentleman of *Yorkſhire*, whoſe Eſtate was much ſunk. He was a very plauſible Speaker; but too copious, and could not eaſily make an End of his Diſcourſe. He had oppoſed the Court much, and was one of the Lord *Clarendon's* bittereſt Enemies. He gave himſelf great Liberties in Diſcourſe, and did not ſeem to have any Regard to Truth, or ſo much as to the Appearances of it, and was an implacable Enemy. But he had a peculiar Way to make his Friends depend on him, and to believe he was true to them. He was a poſitive and undertaking Man; ſo he gave

the King great Eaſe, by aſſuring him, all Things would go according to his Mind in the next Seſſions of Parliament; and when his Hopes failed him, he had always ſome Excuſe ready to put the Miſcarriage upon; and by this Means he got into the higheſt Degree of Confidence with the King, and maintain'd it the longeſt of any that ever ſerv'd him. —— He rais'd all his Creatures in the Church, and got all Men turned out of their Places that did not intirely depend on him. When he wanted to carry a Point in the Houſe of Commons, he brought up all his Creatures, the Aged and Infirm not excepted. Once thinking he had there a clear Majority, he got the King to ſend a Meſſage to the Houſe, deſiring an Additional Revenue of 300,000 l. during Life. This ſet the Houſe all in a Flame; ſo the Thing was, upon one Debate, rejected, without a Diviſion. He was much cenſur'd for this Raſh Attempt, which diſcover'd the Deſigns of the Court too bare-fac'd; for it was then generally believed, that the Deſign was to keep up and model the Army now rais'd, 'till the Nation ſhould be brought under a Military Government; and the Opinion of this prevailed ſo, that he became the moſt hated Miniſter that had ever been about the King.

BENNET Earl of ARLINGTON, then One of the Principal Secretaries of State, was a faſt Friend of *Osborne*'s, and purſued Lord *Clarendon* with the ſame Fury in the Houſe of Lords, as *Osborne* had done in the Houſe of Commons. He was a Man that ſtuck at nothing, and was aſhamed

aſham'd of nothing. He was neither loved nor truſted by any Man, or any Side, and ſeemed to have no Regard to common Decencys. He was withal, a dull, heavy, ſtiff, proud, poſitive, intractable, and moroſe Man, and might well be called an ENEMY TO HIS COUNTRY, from his Religion, and his Zeal for Arbitrary Power. *Burnet* principally takes Notice of him, as a Perſon who had the Management of the King's Miſtreſs, and that all the Earl of *Clarendon*'s Enemies came about him.

Next to theſe was the Earl of *Lauderdale*. He had been a Commander in ſome of the Armies that were raiſed during the Civil Wars. He was a *Scotſman* by Birth; but whether his Original was *Iriſh* or *Scots*, I have not been able to learn. *Burnet* ſays of him, that he was a very big Man, his Hair red, hanging oddly about him. His Tongue was too big for his Mouth, which made him bedew all that he talked to. His whole Manner was rough and boiſtrous, and very unfit for a Court. He was a Man of a blundering Underſtanding, haughty beyond all Expreſſion, abject to thoſe he muſt ſtoop to, but imperious to all others; He had ſuch a Violence of Paſſion that carried him often to Fits like Madneſs, in which he had no Temper. If he took a Thing wrong, it was a vain Thing to ſtudy to convince him: That would rather provoke him to ſwear he would never be of another Mind. He was to be let alone, and perhaps he would have forgot what he had ſaid, and come about of his own accord. He was one of the coldeſt of Friends, and the violenteſt

olenteſt of Enemies. He at firſt ſeemed to deſpiſe Wealth, but he afterwards delivered himſelf up to Senſuality and Luxury, and by that Means he run into a vaſt Expence, and ſtuck at nothing that was neceſſary to ſupport it. His Behaviour was liker the Cruelty of an Inquiſition, than the Legality of Juſtice. With all this, he was a *Presbyterian*, and hated King *Charles* I. and his Party to his Death.

But the moſt remarkable was *Anthony Aſhley-Cooper*. He was Lord Chancellor in that Reign, and was the prinipal Fomenter of all the Troubles and Diſturbances that happened. *Burnet* ſays of him, that his Character was of a very extraordinary Compoſition. He began to make a conſiderable Figure very early. Before he was Twenty, he came into the Houſe of Commons, and was of the King's Side; but afterwards he forſook that Side, and turned to the Parliament. He had a wonderfull Faculty in ſpeaking to a popular Aſſembly, and could mix both the facetious and ſerious Way of Arguing very agreeably. He had a particular Talent to make others truſt to his Judgment, and depend on on it; and he brought over ſo many to a Submiſſion to his Opinion, that hardly any Man was equal to him in the Art of governing Parties, and of making himſelf the Head of them. He was, as to Religion, a *Deiſt* at beſt: He had a general Knowledge of the ſlight Parts of Learning, but underſtood little to the bottom; ſo he triumphed in a rambling way of Talking, but argued ſlightly when he was held cloſe to any Point: He had ſuch an extravagant Vanity

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in ſetting himſelf out, that it was very diſagreeable: His Strength lay in his Knowledge of *England*, and of all the conſiderable Men in it. He underſtood well the Size of their Underſtandings, and their Tempers; and he knew how to apply himſelf to them ſo dexterouſly, that tho' by his changing Sides ſo often it was very viſible how little he was to be depended on, yet he was to the laſt much truſted by all the diſcontented Pary: He was not aſhamed to reckon up the many Turns he had made; and he valued himſelf on the doing it at the propereſt Seaſon, and in the beſt Manner. This he did with ſo much Vanity, and ſo little Diſcretion, that he loſt many by it: And his Reputation was at laſt run ſo low, that he could not have held much longer, had he not died in good Time, either for his Family, or for his Party: The former would have been ruined, if he had not ſaved it by betraying the latter.

The Duke of *Buckingham* and the Earl of *Briſtol* were likewiſe the Earl's great Enemies; but the Account of them wou'd exceed the Limits of your Paper. I therefore beg Leave to refer it to another Opportunity.

I am, Yours,

J. G.

Printed by *T. Payne*, near *Stationers-Hall*, 1723-4.

NUMB. LXXIII.

THE True Briton.

To be continued Weekly. FEB. 14. 1723-4.

Scilicet in vulgus manant exempta regentum.

CLAUD.

To the Author of the TRUE BRITON.

SIR,

I THINK myself intitled to no small Share of your Favour; and I am perſuaded you will think ſo too, as ſoon as I ſhall have acquainted you with my Merits.

Know then, That beſides other good Qualities neceſſary to a *True Briton*, which in Decency I cannot mention myſelf, I have a moſt profound Veneration for the Laws of our Land: I believe I may ſay, the Greateſt of any Man in the Kingdom. I am no Lawyer, never gain'd Six-pence by the Law, nor ever expect it; and yet the Peruſal of them is my chief Entertainment: I can find in them not only *Juſtice* and *Wiſdom*, but *Oratory*, *Wit* and *Humour*. Accordingly, I have given Orders to my Bookſeller, the Moment a new Act comes out, to ſend it me; and I read it with the ſame Eagerneſs and Delight, with which Men of a different Taſte read a fine new Play.

As I often meet with many Words in an Act, that ſeem to have the ſame Signification, you cannot imagine how agreeably I puzzle myſelf to find out ſome *Diſtinction*: And when ſometimes I do attain that Happineſs, the Joy of a *Mathematician* cannot be more exquiſite, when he has unravell'd a difficult *Problem*. I ſeldom lay the Act out of my Hands, 'till I am intirely Maſter of it; and after that, you may ſee me walk about my Room, repeating ſome of the fineſt Paſſages, with a Theatrical Tone and Geſture.

Theſe are the *Publick Acts* that are ſo much in my Favour; not but that *Private Acts* have alſo their Charms; and *Bills of Naturalization*, or, To impower any Man to ſell his Eſtate, or, *To change his Name*, are the Diverſion of my looſer Hours, when I could unbend my Thoughts from the great Attention with which I pore over thoſe that are *Publick*.

I may ſafely ſay, No Study, no Library in the Land can ſhew ſo choice a Colection of *Votes* as I can: I have many Folio's of them, neatly Bound and Gilt, and inſcribed BRITISH WISDOM. ——— Happy *Britannia*! Thou art a beautiful, Fruitful Matron: The *Laws* are thy *Children*, thy *Ornament* and thy *Guard*. The *Houſe of Commons* is thy *Womb*, in which thy *Children* (according to the Phraſe of that Place) are *humbly conceiv'd*: But thy Offspring, like other People's, have differenr Tempers and Conſtitutions. Some are vigorous, and live long; others ſicken in their Infancy, and ſee not half their Days. Some are begot to live Seven Years: Others, as ſoon as they are born, either for ſome ugly Features they have, or ſome Miſchievous Diſpoſition they ſhew, are wiſely knock'd on Head by their own Parents. Some live long,

indeed, but ſleep all the Time, and are never heard of 'till they are awaken'd for ſome particular Occaſion, and then they ſleep again. Some will make People Swear: Some have a Spite at one particular Perſon; Some are not brought forth without *great Struggles*: And others, tho' very good Children have their Hands tied behind them, ſometimes for Six Months together, ſometimes for Twelve Months.

Thus I conſider the *Laws* in all the Views I poſſibly can, that I may the more admire them. But my Love to them does not Reſt in them; for my Reſpect is alſo proportionably great towards thoſe that are intruſted with the Execution of them: I mean, His Majeſty's Worſhipful *Juſtices of the Peace*. There is not, in my Opinion, ſo ſolemn, ſo venerable a Creature under the Sun, as a *Juſtice*. Mark him! with what Deliberation he ſmoaks his Pipe, or drinks his Coffee! With what Compoſure of Countenance he receives the Homage of the Vulgar! With what *Promptneſs* and *Knowledge* he interprets an *obſcure Point* of *Law!* Such is a *ſingle* Country Juſtice; but when they are in *Seſſions*, when a *whole Bench* of them are aſſembled, their *united Awefulneſs* is inexpreſſible: Nay

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though a Man be in Himſelf contemptible; a Fellow of no Mark nor Likelihood; yet as ſoon as he is in the Commiſſion for the Peace, in my Eyes he becomes conſiderable: Thus a round Bit of Copper, in Diameter an Inch, is worthleſs, only fit to mend a Kettle; but let the Sovereign's Head be ſtamp'd upon it, it ſtrait grows Current Coin throughout the Land, will purchaſe Half-a-Penny Loaf of Bread, or get your Honour's Shcoes double Japann'd.

I fear, Sir, I ſhall grow tedious in the Deſcription of my *Self*; but there remains one Particular, I cannot forbear recounting. When I was young, I had a little Inclination for *Verſifying*; which, in deſpight of my Love for the Laws, has not yet forſaken me; ſo that I am ſometimes forced to humour it; but then I confine it to my Darling Subject. Therefore, whenever I meet with any Thing in an Act, which is very *new* or *uncommon*, I generally make a ſmall *Paraphraſe* upon it in *Verſe*; and this is both a Compliance to my Inclination, and an Help to my Memory. I beg Leave to preſent you with a Specimen; You will find it upon an Act that paſſed not many Seſſions ago.

Whereas the Females of this Land,
Uſurp unlimited Command;
Such as no other Earthly Dame,
Chriſtian or *Pagan*, has the ſame;
Yet ſtill incroach, and ſtill aſpire,
To raiſe their mighty Empire higher;
And not content with Love Intrigues,
Againſt the Throne form Plots and Leagues;
And o'er their Tea, with ſawcy Chat,
Cenſure and blame Affairs of *State*:

Therefore, to humble the proud Fair,
Be it Enacted, That they Swear
To Love the King, to hate the *Pope*,
And out off the *Pretender*'s Hope.
This ſhall controul the Female Pow'r,
And fix the *Britiſh* Crown ſecure.
Let Tyrants rule with Axe and Rod;
We ſhall be ſafe by Oaths, by G——

As this odd Temper of mine can proceed only from a greater Share of Loyalty and Obedience than other People have, I will make no doubt of its being acceptable to you and your Readers.

I am, SIR, Yours, &c.

A. Z.

This

This is to inform the Publick, That the Author of the TRUE BRITON being determined to lay down this Work, a CONCLUSIVE PAPER to the ſame, will be publiſh'd on *Monday* next; which, amongſt other Things, will contain ſome Remarks on *High Treaſon* in General, both againſt the *King* and againſt the *People*.

Printed by *T. Payne*, near *Stationers-Hall*, 1723-4.

This is to inform the Publick, That the Author of the TRUE BRITON being determined to lay down this Work, a CONCLUSIVE PAPER to the same, will be published on Monday next; which, among other Things, will contain some Remarks on Mr. Trenchard in General, both against the King and against the People.

NUMB. LXXIV.

THE True Briton.

FEBRUARY 17th. 1723-4.

Famique Opus exegi.

OVID.

I AM now come to put an End to this Paper, which was undertaken for the Publick Good, and out of a real Desire to serve my Country, by laying several Matters before 'em, which otherwise might have escaped their Knowledge, and remained conceal'd.

I Must, first, return my Thanks to those Gentlemen who have so largely contributed to this Work, and who have entertain'd my Readers upon several Learned and Useful Topicks.

In the second Place, I must express the grateful Sense I have of the kind Manner in which this Work has been receiv'd by the Majority of the Kingdom; however several Passages in

it have been decyphered by ſome few Perſons, who would caſt black and odious Colours on the moſt innocent Expreſſions.

I muſt not likewiſe forget to declare the Satisfaction I have had, in conſidering the Stupidity of thoſe who have thought proper to attempt the aſperſing of me, and who, if they wrote by the Orders of Others, have flatter'd my Vanity, by making me conſiderable enough to be thought (by thoſe that employ'd 'em,) a proper Object to be abus'd: And if they furniſhed their Simplicity *Gratis*, then they have tormented their own Brain, only to impoveriſh their Printers.

Since, then, I ſhall now take my Leave, I would earneſtly recommend to all TRUE BRITONS, a firm Union in the Intereſt of His preſent Majeſty and His Royal Family, as the only Means we have to make this a Flouriſhing and Happy Kingdom.

TREASON is a Word which has of late been ſo much employed, that it will not be improper to make ſome Remarks upon it, and to ſhew, that there is a *Species* of *Treaſon* of the blackeſt Dye, which ſeems to be forgotten: I mean, That againſt the *People*.

To compaſs or imagine the Death of the King, or any Branch of the Royal Family, is very juſtly eſteemed the Higheſt Crime our Law knows. And, certainly, it is an Offence which ſhould be rank'd *next* to *that*, for any Perſon to contrive the Deſtruction of Liberty, and the overturning the Conſtitution of his Country, by any Means whatſoever.

This Species of TREASON may be divided into ſeveral Branches; and each of them may equally merit the Deteſtation of all Honeſt Men.

If a Man, intruſted by a King to counſel and adviſe him for the Security and Welfare of his Subjects, ſhould abuſe the Confidence his Majeſty repoſes in him, and direct all his Counſels to his private Advancement, and ſacrifice the Honour and Dignity of the Crown, to his Avarice and Ambition: If he ſhould make the Publick Treaſure a Fund to ſupply his Private Extravagancies: If he ſhould raiſe a Spirit of Diſaffection in the Minds of the People, by engroſſing more Favours from his King than a Subject ought to receive, and afterwards ſupport himſelf by Force and Violence, againſt the Juſtice and Inclination of the People; Would not ſuch a

Man,

Man, like SEJANUS, be guilty of a moſt Dangerous and Deſtructive Species of Treaſon.

If the Leading Men of ſuch a Kingdom ſhould, with great Precipitation, run into every thing which ſhould be propoſed by the Court, without the leaſt Regard to their Country, and make their ready Compliance to the Will of an Adminiſtration, the only Aim of their Ambition: If the Prelates ſhould themſelves confeſs they acted by the Order of the Miniſters: Would not ſuch Men, at leaſt, deſerve to receive Pains and Penalties, when Juſtice and Truth ſhould prevail.

If the Grandees of ſuch a Kingdom, whoſe Families, for many Generations, had been the Bulwarks that had defended the Conſtitution from former Attempts to overturn it, ſhould ſuffer themſelves to be made the Steps by which Upſtarts muſt aſcend into Power; Would not ſuch Men deſerve, at leaſt, to loſe their Titles and Dignities, when they degenerated from thoſe who firſt received them as the Rewards of Honour and Merit?

It is certain, that ſuch Men would deſerve Puniſhment, as well as the States of *Denmark* did, when they made a voluntary Surrender of their Country's Freedom.

In *Denmark*, the Reſolution was ſudden, and Liberty was ſacrific'd in a Day. But the Grandees of a Kingdom would be equally guilty, who ſhould throw their Conſtitution into a Conſumption, and ſuffer it to ſink away by ſlow Degrees, when one of the ſtrongeſt Symptoms of the Diſtemper, is, The Security of the Patient.

The People of *Denmark*, who, out of a ſudden Guſt of Paſſion, took the Barbarous and Wicked Reſolution of enſlaving themſelves, are ſtill more eaſily to be excuſed, than thoſe who ſhould deliberatly ſink into Tyranny, and give up their Liberties, Step by Step, nor mind the Remonſtrances of thoſe who warn them of their Wickedneſs.

As for Us of this Kingdom, our Anceſtors have delivered down to us, a Free and Independant Conſtitution; and it cannot be ſuppoſed, that the Sons of thoſe Men who died for the Preſervation of it, can ever be brought tamely to reſign thoſe Bleſſings which were won at the Expence of their Blood and Treaſure: And if hereafter, in ſome Degenerate Age, Men ſhould ariſe capable of ſuch Miſchiefs, their Foreſathers Glory will illuſtrate their Corruption.

There is nothing can be a greater Security to a Government, than to ſee the Reins of Power placed in the Hands of Virtuous and Upright Men, who accept of Authority without the leaſt View of abuſing it; and who, when by their Diligence they have merited and received the Prince's Favour, their Gratitude inforcing their Allegiance, ſerve with Affection as well as Duty. Such Perſons will always be the Darlings of the People, and the Prince cannot but eſteem his Servants who ſeem rather averſe to *receive*, than forward to *extort* Favours from him.

We have had in this Kingdom many inſtances of that Nature, and we have ſeen Perſons, who have ſerved in the Higheſt Stations, quit their Employments without increaſing their Patrimony. The Earl GODOLPHIN, who was, for ſuch a Tract of Time, at the Head of Affairs, is a remarkable Inſtance of Integrity: He took to himſelf no accumulated Fortune; He had the late Queen's Favour to an unbounded Degree; and there is no Queſtion, if he had imployed it with Partiality to himſelf, he might have purchaſed Eſtates, erected Palaces, adorned them with the fineſt Paintings and Statues, and procured for himſelf and Family ſuch a Number of Reverſionary Grants as would have left Her Succeſſor very few in his Diſpoſal. His Gratitude to his Miſtreſs was ſuch, that he diſtributed Her Royal Favours to thoſe who were inviolably attached to Her Intereſt, and who had deſerved them by their dutiful Behaviour to Her, and ſcorn'd to diſperſe Her Bounties amongſt his own Creatures, as Bribes to attach them to his private Intereſt, in order to make himſelf ſo formidable, that whenever Her Majeſty ſhould incline to remove him from his Employments, he might be enabled, at Her own Expence, to ſupport himſelf againſt Her Meaſures, and diſtreſs Her Adminiſtration: He was too Wiſe as well as too Honeſt a Man to plunder the Publick to inrich himſelf; for he could not but forſee, that a *True Engliſh Spirit* would ſome Time or other ſhine forth in the Parliament, who would be wanting to their Country if they did not reſtore to the Publick that which had been taken from it, and reſume all exorbitant Grants. Every Man in *England* having an equal Right to be loyal and dutiful to the Crown, he rightly judged it highly unreaſonable, that One ſingle Family ſhould Engroſs all the Royal Favours, and put the

Crown

Crown out of a Capacity of rewarding others for Two Generations to come.

The Earl of STANHOPE, who had paſſed through the greateſt Employments, is another Inſtance of this glorious Diſintereſtedneſs; and by the Opinion which the World had framed of his Uncorrupt Views, he was not only grown Popular at Home, but was Perſonally eſteemed by all the Princes Abroad: And it is a memorable Saying of the late King of *Spain*'s of the Earl of *Stanhope*, *That he had rather have him for his Miniſter, than be Maſter of the Kingdom of* England. When the Circumſtances of Affairs at Home, too freſh in every Man's Memory to be repeated! induced His Majeſty to place him at the Head of the Treaſury, tho' he ſerv'd in that Capacity for ſome Time, yet he left a ſmall Patrimony to his Family, ſcarce ſufficient to ſupport the Dignity of the Peerage. But he has left his Son the Glory of knowing that he is deſcended from a Father, who never was accuſed of Bribery and Corruption, by any Reſolution of Parliament; and upon whoſe Memory the moſt inveterate of his Enemies, even thoſe who with the greateſt Malignity oppoſed His Majeſty's Meaſures when he was in Power, have not been able to caſt the leaſt Reflection. There was never Miniſter more fam'd for *Foreign* Intelligence; but he ſcorn'd to diſperſe, in every Company of the Town, Men, whoſe only Pretence to Favour, ſhould be giving Characters of Mankind, not ſuch as they deſerve, but ſuch as they thought it would pleaſe him beſt to have 'em bear.

There is nothing ſo dangerous to the Prince, or the Subject, as *Miſrepreſentation*; and it ſeems to have been the Motive on which an Honeſt and Able Miniſter of late has acted, when he refuſed to receive the bare Affirmation of that Wretch *Neyno*, and diſdain'd to give him Credit, unleſs he would be upon Oath, where the Life, Fortune and Reputation of any Subject was at Stake.

There was an Inſtance of another Nature, which requires an equal Regard from Poſterity: I mean the Honour and Integrity of the Earl COWPER, to whoſe Memory I have already paid the Tribute of a Tear, and ſhall now attempt to do him Juſtice. Whilſt he was in a Publick Station, to which he aſcended by that which ought to be the only Road to Power, Merit, he made even the *Severity* of *Juſtice* amiable,

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by his Affable Manner of pronouncing it, and his Kind Treatment of all thoſe who appeared before him. Tho' he came into Employment in an Age of Life, which might have given Occaſion for Envy, yet there appear'd a General Satisfaction in the Wiſe Choice Her Majeſty had made, when ſhe eſtabliſhed Him to be the Mouth of Equity in this Kingdom.

His Impartiality is conſpicuous in nothing more than by the Acquieſcence that was generally made under his Determinations; which appears by the Scarcity of Appeals that came from the Court of *Chancery* when he preſided there. In the framing the Commiſſions of the Peace, he ſcorned to take part in the Private Quarrels of particular Families, or fill them with Creatures, whoſe only Buſineſs it was to carry private Prejudices to the greateſt Heighth.——He took Care to intruſt that Great Power with Men of *Known* Loyalty and Affection to the Crown, as being the propereſt Diſtributers of Publick Juſtice.

When he thought proper to reſign the Employent of Chancellor, the ſecond Time, the Reaſons of which Step may, ſome time or other, be made publick, he ſhew'd the World, that he was Maſter of that Great Quality of quitting Power whenever the Exerciſe of it grew diſagreeable to him: And he perſiſted, to the End of his Days, in a Brave and Strenuous Reſiſtance to Meaſures he did not like, and in an inviolable Attachment to the preſent Eſtabliſhment, from which no Ill Uſage could force him.

He was the Beſt of Friends, and was as Conſtant in his Friendſhips, as he was cautious in contracting them; and ſhew'd the Pattern of an Impartial Judge, an Upright Unbiaſs'd Miniſter, a Great Orator, and a TRUE BRITON. If any Man would aſpire to the Greateſt Character in Life, let him tread in Earl COWPER's Steps, and then he will ſend his Name to Poſterity, with all the Advantages that Virtue and Honour can fix upon it.

I ſhall not trouble my Readers any more; but hope the Majority of the Kingdom will believe, That I ſhall continue, to the End of my Life, in a ſteady Reſolution of inviolably purſuing the True Intereſt of my *King* and my *Country*; and then I hope I ſhall merit the Character affixed to the Head of this Paper.

The

The Author of this Paper was Yeſterday ſhewn a Paragraph in a Paper call'd the *Briton*, of *Wedneſday* laſt; and the Scoundrel that wrote it may be aſſured, he ſhall be treated as ſuch infamous Raſcals as himſelf deſerve, when they take ſuch villainous Liberties.

As it has been impoſſible to inſert all the Letters and Advices, which we have, from Time to Time, received from our numerous Correſpondents, we can only, in this general Manner, return our Acknowledgments, and hope to be excus'd the Omiſſion. And whenever a Subject of PLAIN-DEALING and *Gallantry* appears in the World, many Things that were incongruous to this Deſign, may obtain proper Place therein.

Printed by *T. Payne*, near *Stationers-Hall*, 1723-4.

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